THE JOURNAL

OF THE

POLYNESIAN SOCIETY

CONTAINING

THE TRANSACTIONS AND PROCEEDINGS

OF THE SOCIETY.

VOL. XVI.-18

1907.-1909

New Plymouth, N.Z.:

PRINTED FOR THE SOCIETY BY THOMAS AVERY, DEVON STREET.

(The March number by WHITCOMBE AND TOMBS, WELLINGTON.)

1907.

Reprinted with the permission of The Polynesian Society

HNSON REPRINT CORPORATION JOHNSON REPRINT COMPANY LTD.

Fifth Avenue, New York, N.Y. 10003 Berkeley Square House, London, W.1

First reprinting, 1967, Johnson Reprint Corporation

Printed in the United States of America

CONTENTS OF VOL. XVI.

No. 61.—March, 1907.

No. 62.—June, 1907.

No. 63.—September, 1907.

No. 64.—December, 1907.

MEMBERS OF THE POLYNESIAN SOCIETY.

AS AT 1ST JANUARY, 1907.

The sign * before a name indicates an original member or founder.

As this list will be published annually, the Secretaries would feel obliged if members will supply any omissions, or notify change of residence.

PATRON.

His Excellency the Governor, Government House, Wellington, N.Z.

HONORARY MEMBERS.

Liliuokalani, ex-Queen of Hawaii, 1588, 21st Street, Washington, U.S.A.
Rev. R. H. Codrington, D.D., Chichester, England.
Rev. Prof. A. H. Sayce, M.A., Queen's College, Oxford, England.
Hon. Sir J. G. Ward, K.C.M.G., M.H.R., Wellington, N.Z.
Sir James Hector, K.C.M.G., F.R.S., Petone, Wellington, N.Z.
Professor H. H. Giglioli, Museo Zoologico, 19, via Romana, Florence, Italy.
H. G. Seth-Smith, M.A., Chief Judge N.L. Court of Appeal, Auckland, N.Z.
Prof. W. Baldwin Spencer, M.A., C.M.G., F.R.S., The University, Melbourne.
Prof. A. H. Keene, LL.B., F.R.G.S., "Aram Gah," 79, Broadhurst Gardens, South Hamstead, London, N.W.

CORRESPONDING MEMBERS.

Prof. Otis T. Mason, A.M., Ph.D., Smithsonian Institution, National Museum, Washington, U.S.A.
Rev. T. G. Hammond, Patea, Taranaki, N.Z.
Te One Rene Rawiri Te Mamaru, Moeraki, Otago, N.Z.
Rev. Mohi Turei, Port Awanui, Waiapu, N.Z.
Takaanui Tarakawa, Te Puke, Maketu, N.Z.
Tiwai Paraone, Miranda, Auckland, N.Z.
Aporo Te Kumeroa, Greytown, N.Z.
Hare Hongi, Jackson Street, Petone, Wellington, N.Z.
Wiremu Kauika, Waitotara, N.Z.
Tati Salmon, Papara, Tahiti.
Rev. J. Egan Moultan, D.D., Lindfield, Sydney, N.S.W.
Churchill, W., B.A., Fale'ula, East 12th Street, near King's Highway, Brooklyn, N.Y., U.S.A.
Cognet, Rev. Claud, S.M., Okato, N.Z.
Tunui-a-rangi, Major H. P., Pirinoa, Martinborough, N.Z.
Whatahoro, H. T., Makirikiri P.O., Wanganui, N.Z.

ORDINARY MEMBERS.

* Alexander, Dr. E. W., F.R.G.S., Dunedin, N.Z.
* Alexander, W. D., F.R.G.S., D.Sc., Honolulu, Hawaiian Islands.
Aldred, W. A., Bank of New Zealand, Christchurch, N.Z.
Aitken, J. G. W., M.H.R., Wellington, N.Z.
Ashcroft, R. H., Esq., c/o Taupo Totara Timber Co., Mokai, *via* Putaruru, N.Z.
Atkinson, W. E., Whanganui, N.Z.

* Birch, W. J., Marton, N.Z.
* Blair, J. R., Terrace, Wellington, N.Z.
* Barron, A., Land for Settlement Department, Wellington, N.Z.
* Best, Elsdon, Ruatoki, Rotorua, N.Z.
Battley, R. T., Moawhango, N.Z.
Bamford, E., Auckland, N.Z.
Benn, H. R., Rotorua, N.Z.
Buchanan, W. C., Carterton, N.Z.
Bennett, Rev. F. A., Rotorua, N.Z.
British and Foreign Bible Society, 114, Queen Victoria Street, London, E.C.
Brown, Prof. J. McMillan, Holinbank, Fendelton, Christchurch, N.Z.
Boston City Library, Boston, Mass., U.S.A.

* Chapman, His Honour F. R., Wellington, N.Z.
* Carroll, A., M.A., M.D., Denbeigh Ho., Koogarrah, Sydney, N.S.W.
* Carkeek, Morgan, Otaki, N.Z.
Chambers, W. K., Repongaere, Gisborne, N.Z.
Carter, H. C., 475, West 143rd Street, N.Y.
Comins, Ven. Archdeacon R. Blundell, Norfolk Island.
Chapman, M., Wellington, N.Z.
Cooper, His Honour Theo., Wellington, N.Z.
Coates, J., National Bank of N.Z., Wellington, N.Z.
Corkill, F. P., New Plymouth, N.Z.
Clark, Patrick, c/o Clark & McAra, Dunedin, N.Z.
Chatterton, Rev. F. W., Te Rau, Gisborne, N.Z.
Cole, Ven. Archdeacon R. H., D.C.L., New Plymouth, N.Z.
Calhoun, Major Alfred R., 133, East Sixteenth Street, New York, U.S.A.

* Denniston, His Honour J. E., Christchurch, N.Z.
Dulau & Co., 37, Soho Square, London
Donne, T. A., Tourist Department, Wellington, N.Z.
Dixon, Ronald B., Harvard University, Cambridge, Mass., U.S.A.

* Emerson, J. S., 802, Hackfeld Street, Honolulu, Hawaiian Islands.
Ewen, C. A., N.Z. Insuance Co., Wellington, N.Z.
Edger, F. H., Judge, N.L.C., Auckland, N.Z.

* Fraser, D., Bulls, Rangitikei, Wellington, N.Z.
Friedlander, R., Karlstrasse 11 Berlin, N.W.
Friedlaender, Dr. B., Regenten Strasse 8, Berlin W.
Fletcher, Rev. H. J., Taupo, N.Z.
Forbes, E. J., 8, Spring Street, Sydny, N.S.W.
Fraser, M., New Plymouth, N.Z.

Fisher, T. W., New Plymouth, N.Z.
Frear, Chief Justice, W. F., Honolulu, Hawaiian Islands
Frith, John F., Survey Office, New Plymouth
Fowlds, G., M.H.R., Auckland, N.Z.
Fenwick, Geo, "Otago Daily Times," Dunedin
Field Columbian Museum, The, Chicago, U.S.A.

* Grace, L. M., c/o Travers, Russell & Campbell, Wellington, N.Z.
* Gudgeon, Lieut.-Col. W. E., C.M.G., Govt. Resident, Rarotonga
Gordon, H. A., F.G.S., Auckland, N.Z.
Gurr, E. W., Chief Justice, Pagopago, Samoa
Gill, W. H., c/o C. & A. H. Nicholls, Peninsula Ho, Monument Street, London, E.C.
Graham, Geo., c/o Wynyard & Purchase, Auckland, N.Z.
Gray, M. H., A.R.S.M., F.G.S., &c., Lessness Park, Abbeywood, Kent, England
Govett, C. W., New Plymouth

Haddon, A.C., D.Sc., F.R.S., Inisfall, Hills Road, Cambridge, England
*Hursthouse, C. W., Roads Department, Wellington, N.Z.
*Hocken, Dr. T. M., F.L.S., Dunedin, N.Z.
*Hamilton, A., Museum, Wellington, N.Z.
Henry, Miss Teuira, Tahiti Island.
Harding, R. Coupland, Wellington, N.Z.
Hutchin, Rev. J. J. K., Rarotonga Island.
Hastie, Miss J. A., 11 Ashburn Place, Cromwell Road, London
Hughes, R. C., New Plymouth, N.Z.
Hannen, the Hon. H. The Hall, West Farleigh, Kent, England
Hiersemann, Karl W., Königstrasse 3, Leipzig, Germany

Iorns, William, Masterton, N.Z.

Johnson, H. Dunbar, Judge N.L. Court, Whanganui, N.Z.

Kühl, W. H., W-Jäger Strasse, 73, Berlin
Kerr, W., New Plymouth, N.Z.
Kelly, Hon. T., M.L.C., New Plymouth, N.Z.

*Lawrence, Rev. W. N., Port Moresby, New Guinea
*Large, Major, J. T., Mangaia Island, Rarotonga
*Laing, R. M., M.A., High School, Christchurch, N.Z.
Lambert, H. A. Tane, Pahiatua, N.Z.
Leslie, G., Government Buildings, Wellington, N.Z.
Lethbridge, F. Y., M.H.R., Feilding, N.Z.
Lardelli, Victor S., Whangara, Gisborne, N.Z.

*Marshall, W. S., Te Hekenga, Pemberton, Wellington, N.Z.
*Morpeth, W. T., Survey Department, New Plymouth, N.Z.
*Major, C. E., M.H.R., Hawera, N.Z.
*MacDonald, Rev. Dr. D. Efate, New Hebrides
*Mackay, A. Feilding, N.Z.
Mitchell, F. J., Home Rule, Mudgee, N.S.W.
Mackay, Captain, A. W., J.P., c/o W. Walker, Esq., Vickery's Chambers, 82 Pitt Street, Sydney, N.S.W.

March, H. Colley, M.D., F.S.A., Portesham, Dorchester, England
Marshall, J. W., Tututotara, Marton, N.Z.
Marshall, H. H., Motu-kowhai, Marton, N.Z.
McNab, R., M.A., LL.B., M.H.R., Gore, N.Z.
Maunsell, R., Eridge, Masterton, N.Z.
Martin, Josiah, F.G.S. Auckland, N.Z.
Malone, W. G., New Plymouth, N.Z.

Nathan, D. J., Wellington, N.Z.
Newell, Rev. J. E., Malua, Samoa
Nairn, F. E., Hastings, H.B., N.Z.
Ngata, A. T., M.A., L.L.B., M.H.R., Awanui, Gisborne, N.Z.
New York Public Library, Astor Library Buildings, New York
Newman, W. L., New Plymouth, N.Z.
Ngatana, Ratana, Ratana Railway Station, Turakina, N.Z.
Newman, Dr. A. K. Hobson Street, Wellington, N.Z.

*Phillips, Coleman, Featherston, N.Z.
*Pope, J. H. Education Department, Wellington, N.Z.
Pritt, Archdeacon, F. G. Gairlock, Brisbane, Queensland
Partington, J. Edge, F.R.G.S., British Museum, London, England

Pomare, Dr. M. H. P. N., Health Department, Wellington, N.Z.
Parker, J. H., New Plymouth, N.Z.
Park, Dr. P. H., Health Department, Wellington, N.Z.

Reeve, Wellwood, Tologa Bay, Gisborne, N.Z.
* Rutland, Joshua, Canvastown, Marlborough, N.Z.
* Roy, R. B., Taita, Wellington, N.Z.
Roy, J. B., New Plymouth, N.Z.
Roberts, W. H. S. Newburgh, Oamaru, N.Z.

* Smith, W. W., F.E.S., c/o R. J. Smith, Church Street, Masterton, N.Z.
* Shand, A., Chatham Islands
* Smith, F. S., Chief Surveyor, Blenhiem, N.Z.
* Smith, M. C., Survey Department, Wellington, N.Z.
* Smith, S. Percy, F.R.G.S., New Plymouth, N.Z.
Smith, H. Guthrie, Tutira, *via* Napier, N.Z.
* Stout, Hon. Sir R., K.C.M.G., Chief Justice, Wellington, N.Z.
* Skinner, W. H., Survey Department, New Plymouth, N.Z.
Saxton, Henry Waring, F.L.S., New Plymouth, N.Z.
Smith, T. H., Grafton Road, Auckland, N.Z.
Scott, Prof. J. H., M.D., F.R.S.E., Otago University, Dunedin, N.Z.
Stainton, W., Mokoia, Woodville, N.Z.
Smith, Hon. W. O., Honolulu, Hawaiian Islands
Spencer, W. E., M.A., B.S., Education Dept., Wellington, N.Z.
Samuel, The Hon. Oliver, M.L.C., New Plymouth, N.Z.
Solf, His Excellency Dr. W. K., Governor of German Samoa, Apia, Samo
Schultz, Dr. Erich von, Apia, Samoa
Smith, William, Railway Department, Aramoho, N.Z.
Scholefield, G. H., *New Zealand Times* Office, Wellington, N.Z.
Stewart, Mervyn James, Athenree, *via* Thames, N.Z.

* Tregear, E., F.R.Hist.S., Wellington, N.Z.
Turnbull, A. H., F.R.G.S., Bowen Street, Wellington, N.Z.
Tinline, J., Nelson, N.Z.

Way, Right Hon. Sir Samuel James, Bart., P.C., Chief Justice, Adelaide, S.A.
* Webster, J., Hokianga, N.Z.
* Wheeler, W. J., Survey Office, Auckland, N.Z.
* Williams, Right Rev. W. L., D.D., Bishop of Waiapu, Napier, N.Z.
* Wright, A. B., Survey Department, Auckland, N.Z.
Williams, Rev. H. W., M.A., Gisborne, N.Z.
Williams, J. N., Frimley, Hastings, Hawke's Bay. N.Z.
White, Taylor, Wimbledon, Hawke's Bay, N.Z.
Wilson, A., Hangatiki, Auckland, N.Z.
Wilcox, Hon. G. N., Kauai, Hawaiian Islands
Williams, F. W., Napier, N.Z.
Wallis, Right Rev. F., D.D., Bishop of Wellington, N.Z.
Whitney, James L., Public Library, Dartmouth, Boston, U.S.A.
Woodworth, W. McM., Museum Comp. Zoology, Cambridge, Mass., U.S.A.
Webster, W. D., New Plymouth, N.Z.
Walker, Ernest A., M.D., New Plymouth, N.Z.

* Young, J. L., c/o Henderson & Macfarlane, Auckland, N.Z.
Yarborough, A. C., Kohukohu, Hokianga, N.Z.

PRESIDENTS (Past and Present).

1892-1894—H. G. Seth-Smith, M.A.

1895-1896—Right Rev. W. L. Williams, M.A., D.D.

1897-1898—The Rev. W. T. Habens, B.A.

1899-1900—J. H. Pope

1901-1903—E. Tregear, F.R.H.S., &c.

1904-1907—S. Percy Smith, F.R.G.S.

LIST OF EXCHANGES.

THE following is the list of Societies, etc., etc., to which the JOURNAL is sent and from most of which we receive exchanges. There is a tacit understanding that several Public Institutions are to receive our publications free, so long as the New Zealand Government allows our correspondence, etc., to go free by post.

High Commissioner of New Zealand, 23 Victoria Street, Westminister, London, S.W.
Anthropologische, Ethnographische, etc., etc., Gesellschraft, Vienna, Austria.
Anthropologie, Société d', 15, Rue Ecole de Medicin, Paris.
Anthropologia, Museo Zoologica, Florence, Italy.
Anthropological Society of Australia, c/o Board of International Exchanges Sydney.
Anthropological Institute of Great Britain, 3 Havover Square, London, W.
Anthropologie, Ecole d', 15 Rue Ecole de Medicin, Paris.
Australasian Association for the Advancement of Science, University, Sydney.
Aute (Te) Students Association, The College, Te Aute, Hawke's Bay, N.Z.
American Oriental Society, 245, Bishop Street, Newhaven, Conn., U.S.A.
Anthropology, Department of, University of Pennsylvania, Philadelphia, U.S.A.

Bataviaasch Genootschap, Batavia, Java.
Buddhist Text Society, 86/2 Jaun Bazaar Street, Calcutta.
Blenheim Literary Institute, Blenheim, N.Z.
Bureau of American Ethnology, Smithsonian Institution, Washington.
Bernice Pauahi Bishop Museum, Honolulu, H.I.

Canadian Institute, 46 Richmond Street East, Toronto.
Cambridge Philosophical Society, Cambridge, England.

Ethnological Survey, Manila, Philippine Islands.

Faculté des Sciences de Marseilles, Marseilles, France.

General Assembly Library, Wellington, N.Z.
Géographie, Société de, de Paris, Boulvard St. Germain 184, Paris.

Historical Society, Honolulu, Hawaiian Islands.

Institute, The Auckland, Museum, Auckland, N.Z.
Institute, The Philosophical, Christchurch, N.Z.
Institute, The New Zealand, Wellington, N.Z.
Institute, The Otago, Dunedin, N.Z.

Japan Society, 20 Hanover Square, London, W.

Kongl, Vitterhets Historie och Antiqvitete Akademen, Stockholm, Sweden.
Koninklijk Instituut, 14, Van Galenstraat, The Hague, Holland.

Literary and Historical Society, Quebec, Canada.

Museum, Christchurch.
Museum, The Australian, Sydney.
Minister of Education, Wellington.
Minister, Right Hon. the Premier, Wellington.
Minister, Hon. The Colonial Secretary, Wellington.

Na Mata, Editor, Suva, Fiji.

Public Library, New Plymouth, N.Z.
Public Library, Auckland.
Public Library, Wellington.
Public Library, Melbourne.
Public Library, Sydney.
Peet, Rev. S. D., Ph.D., Editor of "The American Antiquarian," 438, Fifty Seventh Street, Chicago.
Peabody Museum of Archeology and Ethnology, Harvard University, Cambridge, U.S.A.

Reading Room, Rotorua, N.Z.
Royal Geographical Society, 1 Saville Row, London.
Royal Geographical Society of Australasia, Brisbane.
Royal Geographical Society of Australasia, c/o G. Collingridge, Waronga, N.S.W.
Royal Geographical Society of Australasia, 70 Queen Street, Melbourne.
Royal Geographical Society of Australasia, Adelaide.
Royal Society, Burlington House, London.
Royal Society of New South Wales, 5 Elizabeth Street, Sydney.
Royal Asiatic Society of Bengal, 87 Park Street, Calcutta.
Royal Colonial Institute, Northumberland Avenue, London.
Real Academia de Ciencias y Artes, Barcelona, Spain.

Smithsonian Institution, Washington.
Secretary, General Post Office, Wellington.
Secretary (Under) Colonial Secretary's Department, Wellington.
Secretary (Under) Justice (Native), Wellington.
Societé Neuchateloise de Geographie, Neuchatel, Switzerland.

University of California, Berkeley, California.

Wisconsin Academy of Science and Arts, Madison, Wisconsin, U.S.A.

ANNUAL MEETING OF THE SOCIETY.

Held at New Plymouth, N.Z., 15th February, 1907.

The usual annual meeting was held, by the courtesy of Mr. F. P. Corkill, at his office. The President in the chair, and Messrs. W. L. Newman, F. P. Corkill, W. H. Skinner, C. W. Govett, and W. Kerr.

The minutes of the last annual meeting, with the present annual report and balance sheet, were read and confirmed, and ordered to be printed in the next JOURNAL.

A ballot, under Rule 5, was taken for three members of the Council to retire, when Messrs. Corkill, Parker, and Skinner were drawn.

The following officers were then elected for the ensuing year:—

President—S. Percy Smith.
Council—Messrs. Corkill, Parker and Skinner.
Secretary—W. H. Skinner.
Auditor—W. D. Webster.

The following new members were elected:—

H. D. M. Haszard, District Surveyor, Auckland.
Dr. P. H. Park, Health Department, Wellington.
H. T. Whatahoro, (corresponding member), Makirikiri, P.O. Wanganui.

A vote of thanks to the officers of the Society terminated the proceedings

---

ANNUAL REPORT OF THE COUNCIL.

For the year ending 31st December, 1907.

The Council has to report to this annual meeting that no very striking feature has marked the proceedings of the Society during the past twelve months. This is the fourteenth annual meeting, and the end of the fifteenth year of our existence as a Society. The objects for which the Society was founded, namely, the preservation of original matter connected with the Polynesian race, have been fairly well carried out, and our JOURNAL—the medium of such preservation—has appeared, so far as the first two quarterly numbers are concerned, with regularity. But owing

to the disastrous fire in Wellington, in which the large printing establishment of Messrs. Whitcombe and Tombs was completely destroyed, we lost the entire issue of the third number of the JOURNAL just before it was sent out to members. This involved the re-printing of the whole, and likewise a consequent delay in issuing the December number. The Society lost also the whole of the blocks used in the illustrations, even from the very first. It is hoped that the JOURNAL will in future issue with its usual regularity.

The original matter we have on hand is now very considerable, much of which is of great value, and it should be made available for the benefit of our members, and students of Polynesian matters. There is a large amount of such matter in the Maori language as yet untranslated. Also much in the Rarotongan dialect, which has lately been added to by the loan of the papers left by the late Rev. W. Wyatt Gill, LL.D., the well known author of many works on the Polynesians, which papers have been sent to us for publication by his son, Dr. J. Macdonald Gill, of Sydney. We also have the late Mr. Ferguson's collection of Maori notes, sent us by Mr. A. C. Yarborough, of Hokianga, which require editing and arranging. Our most industrious member, Mr Elsdon Best, has in hand a history of the Urewera tribes, their manners and customs, which, from what he tells us, will be of large dimensions; and, moreover, there are numerous other documents that should find a place in our publications. Without reckoning new matter which constantly accrues, the MSS. enumerated above, would take some years to work off, unless the size of the *Journal* could be increased, and of this there does not appear to be much present prospect.

With regard to the Maori Dictionary now being compiled by the Rev. H. W. Williams, M.A., we understand that fair progress is being made, but it will yet take some time before it appears. Few people who have not engaged in similar work can understand the labour implied in such a task. Some of the results of Mr. Williams' visit to the Cape to inspect the Grey collection there deposited, have appeared in our journal; but the consent of the Cape Legislature to the transference of these valuable documents to New Zealand has so far not been obtained. The Lower House of the Cape Parliament passed a Bill authorising this transaction, but the Upper House did not see its way to concur, so matters remain as they were for the present.

The Niue Vocabulary is going slowly—very slowly—through the Government Printing Office.

During the year arrangements have been made with the Board of Education to lodge our library in the new Technical School, where there will be more room, and, moreover, as it is a brick building it will be safer. The thanks of the Society are due to the Borough Council for having given shelter to our Library during the last six years.

Death has as usual removed several of our members, amongst whom may be mentioned Karipa Te Whetu, a former frequent contributor to this JOURNAL; Pa-ariki, of Rarotonga, Mr. G. T. Wilkinson, of Otorohanga; Sir W. L. Buller, F.R.S.; and Ru-Reweti, of the Bay of Islands.

On the 1st January, 1907, our members were as follows:—

Patron	1
Honorary Members	9
Corresponding Members	14
Ordinary Members	163
Total	187

The above figures show a decline of two members as compared with last year.

At the 31st December our correspondence, papers, etc., ceased to go free through the post office within the British Empire. This will make a considerable difference to the Society, unless the Government, in consideration of the public nature of the work that we are doing can see their way to make us an allowance, which has been applied for. The Society has spent up to the present time over £2500 in preserving to future generations the records of the history, manners and customs, philology, etc., of the Polynesian race, and we think we are entitled to consideration on that ground.

The accounts of the Society are attached. It will be seen that the receipts amount to £235 13s 8d, and the expenditure to £199 11s 9d, leaving a balance in hand of £37 1s 11d, which will only just cover the liabilities. The capital account, which cannot be used for ordinary purposes, amounts to £111 1s 4d. We regret that a good many members are in arrear with their subscriptions, and would call their attention to the fact that the Council is thereby much hampered in arranging the matter to be printed.

BALANCE SHEET FOR YEAR ENDING 31st DECEMBER, 1906.

RECEIPTS.	£	s.	d.
Balance from last year	10	5	9
Members' Subscriptions and Sale of Journals ...	149	17	6
Grant from the General Government in aid of Publication of Maori Dictionary	75	10	5
	£235	13	8

EXPENDITURE.	£	s.	d.
Whitcombe & Tombs, Printing and Publishing Journal—			
No. 4 of Vol. XIV....	31	13	6
„ 1 „ XV.	43	9	0
„ 2 „ XV.	39	16	10
H. Skinner, Cataloguing Library	2	2	0
Dawson and Co., Lithographers	0	7	6
T. Avery, Stationery	1	7	6
Whitcombe and Tombs, Stationery	1	12	6
Insurance Premium (on Library)	1	2	6
Bank Charge	0	10	0
Borough Council Rent	0	5	0
Postage	0	15	0
H. W. Williams, Expenses on Account of Maori Dictionary	75	10	5
Balance at Bank of New South Wales	37	1	11
	£235	13	8

CAPITAL ACCOUNT.

	£	s.	d.
To Balance January 1st, 1906	106	17	5
To Interest Wellington Trust and Loan Co. December 31st, 1906	2	18	4
To interest New Plymouth Savings Bank December 31st, 1906	1	5	7
	£111	1	4

	£	s.	d.
By Deposit with Wellington Trust and Loan Co. January 1st, 1907	76	17	0
By Deposit with New Plymouth Savings Bank January 1st, 1907	34	4	4
	£111	1	4
NOTE.—Liability due to Messrs Whitcombe and Tombs, Ltd., for Printing Journal No. 3 of Vol. XV.	33	17	6

Examined and found correct—
WILLIAM D. WEBSTER, Hon. Auditor.

W. H. SKINNER
W. L. NEWMAN } Hon. Treasurers.

New Plymouth, 15th Feb., 1907.

Journal of the Polynesian Society.

VOL. XVI. No. 1.

LORE OF THE *WHARE-KOHANGA*.

By Elsdon Best.

Part V.

Miscellaneous Items.

Whakawaiu.—This term is applied to any food eaten by a mother in order to cause an abundant supply of milk for her child. Birds, fish, steeped fern-root, etc., were so used. When Pou-rangahua, of old time legend, set forth to visit Hawaiki, he said: "I am going far away to where the sun rises, in order to procure some food as a *whakawaiu* for my child Kahu-kura. For, as he lies in his mother's arms, he keeps putting his tongue towards the east, and so I know the food must be in that direction." Even so, Pou returned with the *kumara*, the first cultivatable food product of any account brought to this land.

The failure of the mother's milk is said to be a *tangi kai, i.e.,* the mother needs some special or dainty food, in order to keep the supply of milk going. Another supposed cause is—*he wera i te ahi, ka tuturu, ka tarati ranei, te waiu ki runga ki te ahi*—a burning by fire, the milk drips or spurts on to a fire. This would have the effect of causing the stoppage of the flowing of the milk. In some cases of milk failure, the child is given the breast by some other woman in milk.

U taetae.—This name is applied to an affection, or disease of the breasts, (*u*) after giving birth to a child. The milk will not flow, the breasts become hard (*totoka*) and sore, and scabs

form thereon. When a woman becomes so affected, an elde will say: "*Wahia ou u, kai mate koe, koi u tactae*"— bathe you breasts, lest they become bad with *u tactae*. The breasts ar bathed with warm water to soften them and cause the milk t flow.

Ure pukaka.—Old Taituha, of Maunga-pohatu, informs m that the *ure pukaka*, or *ara tane*, *i.e.*, a line of descent throug males only, is often met with, *e.g.*, his own descent from Tane atua, at p. 30, Vol VII* of this JOURNAL. That in som families all, or nearly all children are male, or female, as th case may be, from one generation to another—*ka haere pukak tonu.*

Tautahi.—A term which means born singly, *i.e.*, not one o twins.

Mahanga.—Twins.

Huatahi.—An only child. This term is sometimes added t the person's name, as: Toi-te-huatahi, Tamatea-ki-te-huatahi.

It is said that twins were by no means of rare occurrence i former times. One well known ancestor of these peopl produced three pairs of twins; an unusual thing. Such doubl births seldom occur now. Twins are said to have often occurre in certain lines of descent, as that from Tuhoe-potiki.

In the case of twins, these natives have an idea that the firs born is not so genuine and important as the other (despite th strong racial feeling in favour of primogeniture). The firs born of twins, they say, was scarcely contained in the *whar* (womb). It was just hanging on the edge thereof, hence it wa born first. "*He pokanoa nona, he piri noa, kai waho o t kowhanga e piri ana*"—an unauthorised, non-genuine being just hanging on, sticking on the outside of the nest. Hence, i former times, the first born of twins was sometimes slain. I was not worth rearing. The second one was deemed the "real" child, and the more likely to live—"*Koina te mea nona t whare*"—that was the one to whom the womb belonged, *i.e.*, th true fruit of the womb; the first was an interloper. It wa held unlucky to let both live. The first one would be slain— "*Koi pa mai he mate ki te mea nona te whare*"—lest evil (o sickness) assail the one to whom the womb belonged.

I have no notes on the subject of triplets, nor is there an record of such in the very numerous genealogies of the Tuho tribe, that I have collected.

* The author has misquoted the reference in this JOURNAL, nor can w find the correct one.—Editor.

Ai pi.—A term used to denote a prolific parent and numerous children, without any long interval between births. It may be translated as "chicken breeding." A modern expression applied to a numerous family is *pa heihei*: "a flock of fowls."

To matua.—Applied to a small family, to parents who have but few children, born at long intervals.

Tiko hika: A prostitute, a woman who has many lovers.

Peka-a-tama.—A sort of emblematical term applied to a child, or to the *genus homo* generally, "the branch of man." The expression *peka-a-kai* is often coupled with the above and refers to food. They are used in this manner: "The offspring of man dies, is buried, and is seen no more; unlike the offspring of food (seeds, etc.) which grow again." The term *peka tangata* is also heard used in a like manner.

Rapoi.—This expression applies to the dandling of a baby in the hands. It is allied to *poipoi*: to toss, to swing or wave about, *cf. whakapoi.*

Nana.—To nurse, to tend carefully.

Te tamaiti i aitia ki runga ki te takapau whara nui.—A saying applied to a child of good family, born of noteable parents who have been married according to ancient custom, and all orthodox customs, etc., pertaining to birth have been recognised. Sometimes applied to a clever person.

Mehemea ko te rangi i whanau ai a Te Tuara-riri.". .Me te rangi i whanau ai a Horu."—These sayings are applied to bad weather, or to a child born during stormy weather—like the weather in which Horu was born, etc. Horu and Te Tuara-riri were ancestors famous for their ugliness or evil dispositions. A modern saying of a similar nature is: "*Me te rangi i whanau ai a Hatana*"—like the weather when Satan was born. *Me te rangi i whanau ai a Te Rangi-tauarire*"—like the weather when Te Rangi-tauarire was born, applied to a fine day. Te Rangi was an ancestor much admired for his fine appearance and manly disposition.

Pu manawa.—A term used to denote natural talents, and not including such knowledge as has been acquired by teaching of elders. The saying is: "*E waru nga pu manawa,*" there are eight *puaha* or *puareare* (openings) of the heart or mind. It is applied to such as are born with a natural aptitude for the various tasks, occupations, etc., physical and mental, pertaining to Maori life. This aptitude, these qualities are, according to native belief, formed before birth, "*he mea hanga ki roto ki te*

kopu o te whaea—formed in the womb of the mother. If congratulated upon his sagacity, cleverness or courage, a man will reply: "Do you not know that there are eight *pu manawa.*" A common person has but four inherent talents.

When a child is born feet first, it is looked upon as being very *tapu* (*ko tenei whanau he whakatapu i a ia, e whakatapu ana i tona mana*), and that child will retain such *tapu* and be a person of much influence and prestige in the tribe.

A mother, on the birth of her child, often fastens to its neck some prized ornament, probably an heirloom, such as a greenstone ornament. When the daughter of Te Waha-mu was born here, the mother hung round the child's neck a kind of necklace, termed a *hangaroa,* made of shells of different colours arranged on a cord. It had been in the family for generations. The daughter, not having any children in after life, hung the necklet to the neck of her brother's child when she was born, and, on the death of that child, the ornament was buried with her, as a token of affection.

When the lands of the Tuhoe tribe were being put through the Land Court, and lists of claimants' names were handed in, it was found that, in cases where women were in the family way, the unborn children were entered in the lists, a name and sex being assigned to them by their ingenious and business-like elders. The name would probably be that of a grandparent or ancestor, or it was given the name of the place where the birth was expected to occur.

The name Hawaiki, by which term the Maori designates the original home of his race, is used in a curious manner sometimes. On many occasions when I have asked a native for information about some occurrence, he has replied: "I do not know. I was still in Hawaiki when that occurred"—meaning thereby that he was not yet born at the time. This reminds one of a sentence in an inscription concerning Rameses II., inscribed on the walls of Medinet Habron: "Thou wast a ruler of this land when thou wast still in the egg."

There does not appear to be any trace of the singular custom termed *couvade,* among the Maori people, owing, probably, to their system of filiation, both the uterine and agnatic lines possessing *mana,* providing that both the parents be of good family.

In cases where a man had no male child, and particularly desired such he would sometimes take his wife away from the

illage and camp with her in the forest, providing her with some pecial and particular food, in order to cause her to bear a male hild.

Natives say that the desire for sexual intercourse emanates rom the *raho* (testicles), but this may possibly be a modern tem of knowledge acquired by them, as they illustrate it by nentioning castrated horses.

I can discover no trace of the use of any aphrodisiac in ormer times. Natives say that a diet of beef has the effect of ncreasing the veneral power and desire. The leaves and fruit f the *kawakawa* shrub (piper excelsum) are said to be aphrolisiac, but I have never heard of natives using it for such urpose.

It appears probable that in former times the woman was sually thought to be the cause of barreness, it is doubtful whether male impotence was thoroughly recognised. Yet the Iaori is aware that the male is the active agent, and the female he passive agent, or *whare moenga,* as they term it.

A singular word—*oni, onioni* and *tionioni.* This word is sed to denote the movement of the body in sexual connection, nd also the peculiar mode of walking which Maori girls are aught, the swaying of the hips with each step taken. The nterest of the word lies in the fact of its resemblance to the anscrit *yoni.* The Polynesian comparatives are also of interest.

Some interesting notes on native birth customs may be found n Mr. White's Lectures (bound up with Gudgeon's "History nd Traditions of the Maori") pp. 119 to 125. As also in Maori Art," pp. 401 to 405.

In regard to the physiology ,of reproductions, the Maori is f course, ignorant of the functions of many organs, inasmuch s the little knowledge he possesses of generic functions, disease, tc., is essentially empirical, based on ordinary, unscientific bservation only.

The young people among these natives are said to copulate efore the appearance of the menses.

U hai po.—An old time saying applied to a thoughtless child.

Kaore koe e mahara ki to u kai po"—You do not think of he time when you suckled your mother at night. A child wakes in the night and seeks the breast of its mother, who is robably awakened by the child pinching or biting her breasts.

It is painful to note how the modern Maori turns to the way f the *pakeha.* In 1898, a woman sued an elderly dame of

Tauranga for the recovery of a horse and £1 in cash, which she had paid the latter for services performed in the way of repeating charms to cause the confiding one to bear a male child. After waiting twelve months, without any result, she took out a summons against the false prophet, and recovered her property.

If the upper milk teeth of a child are the first to appear, then it is said that the next child born to the parents will be a male. If the lower teeth appear first—then the next born will be a female.

Some natives pretend to know when a woman has conceived, by noting her desire for certain foods. This may be connected with a certain fastidiousness often noted in women when in that condition.

As observed, the local people would collect in the plaza of the village, when a woman of rank was known to have conceived, in order to offer congratulations. A similar gathering took place when a child was born to people of rank. Guns (in later times) were sometimes fired at birth of a child.

When, in former times, a woman was seen to eat the berries of the *titoki* tree, it was said to be a sign that she sought a lover. (*Ka kai te wahine o mua i te hua titoki, ka kiia he taera*).

It was deemed unlucky to nurse, or dandle, a child much, or to allow many persons to do so, (*Mehemea ka rapoi katoa, te whakaaro, he tatai mate*). It was also bad for the child should any one salute it by the *hongi*, or nose pressing process, as it slept. This was not allowed, but if the child were awake, then no objection was made.

If when bearing a child on his back (the usual way of carrying a child), a person was compelled to obey a call of Nature, and did so without removing the child from his back, laying it down, and then going aside, then was such neglect deemed an evil omen for the child. Presumably it had been belittled. Should the child be of high rank, and the bearer a commoner, then the latter might be slain for such an act of carelessness. If a babe was seen to put its toes in its mouth, that was a sign that such child had been treated in the manner above described.

Old women, when handling, or nursing, a child, carefully avoid any exhalation of their breath in the child's face, lest the child take some harm therefrom. She will hold the child with its head turned aside.

Young children are carried on the bearer's back, and kept n position there by means of a shawl, blanket, or other article, hich is brought round and secured across the bearer's breast.

Before a child was able to walk, a system of strengthening s limbs was in use in former days. This was effected by means f the *korowhitiwhiti*, or, as the Kahungunu people term it—*akokori*...This was a small enclosure, about one foot square, r somewhat larger. It was formed of four pieces of tough reeper, usually supplejack was used, each piece being thrust nto the ground so as to form an arch, which represented one ide of the apparatus. The four sides being set up, a piece of ough creeper (*aka*) was bent into a circle and lashed on the op of the four arches of the *pakokori*. This circular top piece vas padded with old garments which hung down inside the cage nd so formed a sort of lining to it. This top piece was at such height as to just come under the armpits of the child when it vas placed inside, and so supported the child in a standing osition, but so that the weight of the child's body would be rincipally supported by the circular top piece of the singular radle. The arms of the child hung outside the structure, which ould be erected in the court-yard of the parents' hut. All his was to cause the child to stand up, and put some of its eight on his, or her, legs, with a view to strengthening the ame, that the child might learn to stand up, and walk, sooner han it otherwise would have done.

The *porakaraka* was a kind of swinging cradle. It was mply a basket, which was distended by means of a bent piece f forest creeper being fastened inside it. This cradle was ispended from a beam by a cord. Another cord was often een secured by one end of the cradle, the other end being occaonally siezed and pulled by the mother, or caretaker, as she ursued some such labour as weaving, or plaiting, or preparing arious materials for such works. The child was secure and omfortable in this basket cradle.

When a child is born, the first thing done to it is to shake vigorously, in order to get rid of the *nanu*. This is a term pplied to a watery discharge from the mouth and nose of a oung child. The shaking process is to eject this matter, and revent it forming, or collecting. If not so treated, it is said hat such discharges will continue until the age of puberty.

One authority states that the term *nanu* is properly applied a whitish discharge sometimes seen exuding from a child's

navel, after the cord has dropped off. It is said that the child so affected will probably soon die, (*Ka makere te pito, na k' papi ake taua mea te nanu, kua mohio he mate*). Also that *ngaru* is the name applied to some substance, or obstruction, in the nose of a child when born. The child is held up by the legs, head hanging down, and shaken, so as to cause the *ngaru* to fall out. If not so ejected, then the child will always be affected with an offensive discharge from the nasal organ. "*Ka whanau te tamaiti, ka karanga te mohio—Ruia to tamaiti, kia heke t ngaru, kia taka ki waho.....Mehemea kaore e ruia i t whanautanga mai, kua puta i te pito, ara he nanu, kua ruia, ku puta te ngaru ma te ihu. Kaore e ruia, ka hupe tonu te ihu pakeke noa. Ma te moe tane, wahine, e mutu ai, e iti haer ranei.*" . . . . "When a child is born, then a wise person will say—Shake your child, that the *ngaru* may be freed, and fall out. If the child is not so shaken at birth, then the discharge from the navel will appear, *i.e.*, the *nanu*. If shaken then the *ngaru* will be ejected from the nose. If not shaken the nose will always be running, even until the child be grown up. Marriage alone may stop it, or diminish it."

After the above operation was performed by the mother's attendant, or midwife (*kai-whakawhanau*), the latter then proceeded to press the child's head between her hands, in order to cause the head to assume a symmetrical form, and to prevent the child being "big-headed." The child was then wrapped up. Occasionally one of the child's grandparents would perform the functions of a masseuse. After the above, and continuing, at intervals, for a long time, came the *toto* process,* or processes, all of which were done with a view to improving the child's appearance. Some pressed the nose of the child so as to give it an *ihu pareke*, or flat nose. (Several times I have laid a lead pencil across a native child's nose, and observed that the pencil touched the face on both sides of the nose).

The legs of the infant, if bowed, were placed together, and tightly bandaged by means of wrapping a mat round them, and then lashing the same with cords. The body and limbs were rubbed (massaged) all over, in order to render the skin soft and supple, as also to cause the child to grow up lithe and active. As a Tuhoe aphorism has it:—"*Kia totoia nga waewae o taku mokopuna hai whai taki*"—Let the legs of my grandchild be

*The head pressing may also be included in the term *toto*. (*Toto* to chip into shape, to fashion, to form).

massaged, that he may pursue challengers. Or, as the Rongo-whakaata people, of Turanga, have it:—"*Kia totoia ake nga waewae o taku mokopuna hai haere i nga parae o Manutuke*"—Let the legs of my grandchild be massaged that he may traverse the plains of Manutuke. The first of the above sayings expresses a desire that the child may become an active and swift-footed warrior, able to pursue and overtake the enemy's challenger (*taki* or *wero*).

We have seen, in the course of this paper, that a child's grandparents had much to do with its training, etc., while young, indeed it often occurred that the grandparents assumed the right to tend, train and educate the child.

It is not often that I include in my articles any matter that has not been obtained by myself, and from the Tuhoe tribe, and still more seldom do I quote from other writers. I have by me, however, an excellent little sketch, written by my friend Ihaia Hutana, of Waipawa, and which was published in a native newspaper, "*Te Puke ki Hikurangi,*" now defunct. This illustrates so many items in regard to the birth, and raising of children among the natives in former times, that I cannot refrain from here inserting it:—

"The salvation of the men of old was the attention they paid to raising children, for they knew well that safety lay in numbers, and that rank could only be sustained by tribal strength, thus proving the old time saying that a house built within a fort is a sign of rank and safety, while the house standing on the forest edge is food for fire. Our fathers married that they might have descendants to perform necessary labours for the welfare of the community. They desired male offspring to carry on their family to future times, they were delighted to see their children become parents in their turn. When a child was born, the people would come and pay their respects to it. Should some portion of the people not so come to greet the child, that was deemed a serious act of disrespect, the offenders might perhaps be slain. When a child was born, the relatives of the parents busied themselves in procuring, and preparing, various kinds of food, which food was for the purpose of causing the mother of the child to give a plentiful supply of milk, that the child might be well nurtured.

"It was a great day when a woman was found to have conceived. The old women would carefully watch for the signs by which they knew that conception had taken place. When

such signs were noted, then the people would collect in the plaza and there, with song and speech, show their joy at the occurrence, their pleasure in noting that the union of the young couple was to be a fruitful one. They would also know, by means of certain signs, whether the child was a male or a female. A similar gathering of the people in the plaza took place when the child was born. Also, the young couple were given much advice by the elders, as to the proper treatment of the child. For instance, it was not thought desirable that the child be nursed or dandled, much. Such frequent handling of the infant was termed *poipoi*. Nor did the old people *hongi** the child. If an old man carried the child on his back, he would not so place it that the child's breast was pressed against his back, but would put it sideways, that the child's shoulder might rest against his back. They were very careful to protect the breast, or front parts, of a child. The child was kept warm by the warmth of the bearer's body, hence it was not wrapped up much. The bearer would occasionally change the position of the child on his (or her) back, that it might not become cramped, or weary. Sometimes the child was carried with its back against that of the bearer. But it was always deemed desirable that the child should lie upon its back as much as possible (*i.e.*, when not being carried), that it might move its limbs freely, and also wriggle its body, thus strengthening its limbs, and sinews. After a while it would be seen that the child could turn over and, later, it would begin to crawl. The people of yore were very solicitous of their children, and took much pains to rear them carefully, that they might grow up strong and healthy. They were also careful to provide the mother with the best kinds of food, that the child might be well nurtured.

"When the child could crawl, and began to try to stand, then a *pakokori* (see *ante*) was made. The child was placed in this structure, which reached to its armpits, and was lined with flax tow, where it stood and wriggled about, supported by the top piece of the *pakokori*. This had the effect of strengthening the body and limbs of the child. When it cried, the mother would seat herself by the side of the structure, and there give it the breast. They thought that it was much better to so feed a child while it was standing up.

"This was another custom: When a child was born, the attendant held it up by the legs and shook it, in order to eject

*Hongi: The native mode of saluting by the pressing of noses.

the *nanu* (viscous fluid) from the mouth. It was said that this had the effect of causing the child's voice to be clear, distinct, and melodious, as it grew up, whether in speech-making, singing, or in reciting ancient lore. They were very particular about the *nanu* in the mouth of the child. Some did not so shake the child, but the attendant would use her finger to scoop the *nanu* from the child's mouth.

"Then, when the child grew up, he was taught the customs of his people, to deliver a speech, to bear weapons, to cultivate food, to hunt and snare, and take the products of forest, stream and ocean, to manage a canoe, to build a house, or canoe, as also the ancestral lore of his tribe, together with many signs pertaining to the weather, winds, etc., in fact everything that might be beneficial, and useful, in after life. Indolence in a young person was severely censured, for it brought trouble to himself, and to his children, in later life. Indolence was the cause of some branches of a family sinking in the social scale to the level of plebeans. Still, in after times, such peoples might, by means of diligence, rise again to their former rank."

Here ends Ihaia's interesting article, which corroborates much of the matter given by the Tuhoe people, albeit the quotation is from a member of the Ngati-Kahungunu tribe.

A child is born. If, soon after, the mother gives birth to another, it will ever be noted that the first born is puny (*rehe*). This, says the Maori, is caused by the second conception (?). It is the second one that causes the puniness of the first.

The Maori is acquainted (as well he may be) with the period of gestation in woman. A seven months child is never expected to live long.

In regard to the goddess, or patroness, of child-birth, Hine-te-iwaiwa (*iwa*: nine; *te iwa*: the ninth), Mr. Tregear observes that the latter part of the name "is probably a mystical allusion to the nine months of gestation in woman."

As to the proportion of the sexes to each other among the natives, at the present time, I can best explain that noted in the births. Out of ninety-one births among native women, registered in the Matatua district, 47 were males, and 44 females.

I have observed that the older generation of living natives is by far the most robust, much more so than the younger people, and children. The mortality among children is heavy.

There are not, at the present time, many large families among the Tuhoe tribe. There are two families of eleven each, but most have about two to five children, and a good many couples have no issue. The letters S.P. appearing so often in the genealogical tables of these people is a sign of decadence. One of the above large families consists of the children of one woman only. In the other case there were three mothers.

Although the Maori people have much decreased in numbers since the arrival of Europeans, I have been much surprised by the result of a system of registration of native births and deaths lately inaugurated in the Matatua District, which includes the Tuhoe, Ngati-Awa and Whakatohea tribes. During the past eighteen months I have registered ninety-one births and sixty-four deaths. Unfortunately I do not know the native population of the district, which is necessary as a basis for calculations as to rate of increase per cent., etc.

It is here that I find I have come to the end of my notes on the subject of procreation among the Maori people. Though far from being complete, yet this sketch embodies a considerable amount of matter that has not hitherto been placed on record. The preparing of this paper has not been a work of compilation from the writings of other persons, but has been collected by myself, at first hand, from the elderly people of the Tuhoe tribe. It has taken ten years to gather the above information, and has meant the putting of a multitude of questions to my native friends, and, I ween, a great patience on their part. Many nights have I so spent within my 8 x 10 calico mansion in the forests of Tuhoeland. It also means a ceaseless interest, and ceaseless vigilance, on the part of a collector, in order to detect, note, and question upon allusions, often most vague, in songs and speeches, as heard when in camp among the Children of the Mist. In tent and hut by rude camp fires while on the march, within the council houses of many hamlets, these notes have been gathered and preserved. Would that I could endow the reader of them with the same keen pleasure that possessed me in the collection thereof. But that can never be!

And if they be not rendered into the tongue of those who dwell within the white man's cities, in manner most conventional, be not your hearts darkened thereby. *He manu hou ahau, he pi ka rere.*

MAORI WARS.

By Lieut.-Col. Gudgeon, C.M.G.

THE modern history of the Maori people may be said to have commenced about the year 1840, after the signing of the so-called Treaty of Waitangi, on which solemn occasion certain of the tribes conveyed whatever sovereignty they may have had to Her Majesty the Queen. Previous to that date New Zealand had a record entirely its own, wherein murder, rapine, and sudden death had been the rule for nearly three hundred years. I will therefore attempt to describe the social condition of the country as it was about the year 1837, as a preliminary to this chapter on Maori wars.

The period I have chosen is interesting from the fact that it marked the end of the rule established by the musket and other European weapons that had been introduced by the early traders and whalers. The new order of things had not yet taken effect, though Missionary influence had made itself felt among the Nga-Puhi in the far north, but elsewhere it was an unknown quantity. Even the trading instinct which is so strong among the Maoris, had only been partially roused by the desire to obtain arms and munitions of war. But the instinct was there, and merely required a sense of security to develop, as it did subsequently between the years 1840-1860, during which period the Maori devoted himself to the growing of wheat, the erection of flour mills, and the purchase of schooners to carry his produce to market.

Even in 1837 there were Europeans in New Zealand, bu they were for the most part what would now be called "undesir able immigrants." Whaling stations had been established o the coast in many places, and the men engaged in that pursui were the pick of the foreign population, brave hardy fellow whose influence among the Maoris was at that time very great-- and whatever may now be said to the contrary—generally use in the right direction. There was, however, another class o foreigner who were to be found only in the Bay of Islands composed of escaped convicts, deserters from whale-ships, an others of that criminal class, who do so congregate at Alsati wheresoever that place may be situate. These men were th scum of the earth, and naturally did as much mischief as suc men could do; but I question whether their evil example eve appreciably affected the self-respecting Maori, for such me only existed by virtue of the protection afforded to them by th tribal chiefs, who would by no means have permitted undu excesses either on the part of their own followers or o Europeans. The latter were indeed regarded as mean white and were treated with but little respect. For these and othe reasons I am unable to admit that European influence had i anyway affected the social life of the Maoris up to the year 1837 Whatever mischief had been done by the foreign element wa due to the introduction of firearms, and for this the trader resident on the islands cannot justly be blamed. That they di sell many thousands of muskets is quite true, but the mischie had already been done at that time, and by the later sales o arms the traders simply made life possible to the smaller tribe whom they supplied with arms to use against the Nga-Puhi.

To account for the state of affairs existing in New Zealan in the year 1837, we must realise the fact, that for more tha fifty years there had hardly been a moment of peace. Previou to the year 1820, two of the most powerful tribes in the countr had been absolutely destroyed. The Ngati-Paoa, who lived o the western shores of the Hauraki Gulf, acting together with th Ngati-Whatua, of Kaipara, had effaced the Nga-Iwi and th Wai-o-Hua, whose numerous *pas* cover the Auckland peninsul and if we may judge from the remains of these old forts, the tw tribes cannot have had less than ten thousand warriors to ma the trenches thereof. About the same period the Nga-Pu destroyed the Aupouri of the far North, a tribe that at one tim had been able to put at least 5000 men into the field.

When Nga-Puhi had succeeded in clearing their northern boundary of all enemies by a process of assimilation or digestion, they turned their attention to their ancient foes the Ngati-Whatua, and met with very rough treatment, for they were frequently defeated. Finally the whole strength of the two parties met at Moremu-nui, and the Nga-Puhi were defeated with such loss that, under the conditions then existing, they did not dare to try conclusion with the valiant foe again; but none the less they did not forget the humiliation they had suffered, and never for one moment did they lose sight of the possibility of obtaining revenge.

From the foregoing pages it will be seen that Nga-Puhi was the disturbing element in the social life of the Maori people, not that they were braver or in any way superior to the other tribes with whom they came in contact, for it may truly be said that they had never quite held their own either with the Ngati-Paoa or Ngati-Whatua in the days of Maori weapons; but they were dangerous for the reason that they were a powerful confederation which had injuries to avenge, and their geographical position enabled them to acquire weapons wherewith to avenge those injuries.

About the year 1818, the leading warrior chief of the Nga-Puhi was one Hongi-Hika, who, associating with the crews of the whale-ships which used the Bay of Islands as a convenient port of call, had every opportunity of observing the effect of firearms, and being, moreover, an exceedingly able man, saw that these European weapons would govern the result of any Maori war of the future. At this period there was little, if any, actual trade between the Maoris and the whale-ships, nor does it seem that the native flax industry had then assumed the importance to which it subsequently attained. My reason for coming to this conclusion is, that had the New Zealand flax been in demand at that period, Hongi would not have found it necessary to go to England to procure the guns and powder which might otherwise have been purchased in his own district. Whatever the reason may have been it is certain that Hongi did visit England, and it would seem for the sole purpose of obtaining warlike stores. As to his methods whereby he succeeded, I am not in a position to offer information; but he was undoubtedly lionised, and received many valuable presents all of which he converted into guns and powder. According to the Nga-Puhi, he was able on his return to arm no less than 70

men with European weapons, and with these musketeers and th whole fighting strength of Nga-Puhi at his back he commence operations. He did not, however, attack the Ngati-Whatua a once, though it was for their special benefit he had gone t England. He wished to be quite certain how far the ne weapons would aid him. "Let us first try our guns against th Ngati-Paoa," said he, and so saying led his warriors against th Mokoia and Mau-inaina *pas*, two forts in the Tamaki distric which belonged to the threatened tribe. It was probably durin the summer of 1821 that this raid was made, and as Hongi ha anticipated, the Ngati-Paoa were panic-stricken and fell i hundreds under the Nga-Puhi guns. Only one man (Kaea kept up the ancient reputation of the tribe. Indeed the Nga Puhi themselves never tire of repeating how this famous warrio armed only with a carpenters' adze, slew no less than forty o their warriors, and drove the others from his path while h opened a way of escape for his aged father.

From Mokoia the army of Nga-Puhi marched against th Ngati-Maru, of the Thames, and here also they were successfu by means of a somewhat treacherous stratagem. They wer repulsed at the first attack, and retired as though about to rais the siege, but they returned under cover of night, and findin the Ngati-Maru off their guard, stormed the *pa*, and either kille or carried off as slaves a thousand men, women, and children For the time being the Nga-Puhi were satisfied with this success and returned to their home, but the following year they agai took the field and marched against the Waikato confederacy I have heard that they were incited to take this action by T Rauparaha, the most wily and treacherous of all Maori chief who had been driven from Kawhia by the Waikato, an Ngati-Maniapoto, only a few years previously, and now used th Nga-Puhi to avenge his injuries. The Waikato and kindre tribes mustered to the number of 4000 in the Matakitaki *pa*, an there awaited the onset of their foes; but the fame of the Nga Puhi weapons had already deprived the Waikato of all fightin spirit, and at the sound of the first volley they fled in wild pani Hundreds of men, women, and children were smothered o trodden to death in the deep ditches surrounding the *pa*, an many others were pursued and ruthlessly slain.

At the present day it is hardly possible to conceive the abjec terror that afflicted every Maori tribe about the date of Mataki taki. Even the most famous warriors felt that their skill an

courage could avail them nothing against a mere boy armed with a musket, and therefore it was that whole tribes fled to forest swamp and mountain. Mothers of families abandoned their youngest children and left them to perish, and the bravest men surrendered themselves as slaves to the musket-armed Nga-Puhi, no matter how insignificant the war party of their foes may have been.

The next blow delivered by the Nga-Puhi fell upon the Arawa of Rotorua, and for this raid they had their excuse from the Maori point of view. It would seem that when the Totara *pa* at the Thames was taken, a chief of the Ngati-Raukawa was in that *pa* and was slain. This man was a distant relation of Te Rauparaha, who prided himself on obtaining revenge for every injury, however remote, and generally succeeded in persuading some vain chief to take up his quarrel, and this was the line he took on this occasion. When Te Rauparaha heard that the Nga-Puhi chief Te Pae-o-te-rangi was about to visit the Arawa tribe he went to his friends at Tauranga and asked them as a personal favour to murder Te Pae and his companions. The Ngai-te-Rangi, who claim the proud tribal aphorism of "Rauru kitahi" (Rauru, the truthful), refused to comply with this request. and he then asked the Ngati-Whakaaue of Rotorua, and they also indignantly refused; but the Tuhourangi section of the Arawa not only promised, but did actually murder the whole party. And hence this vengeful onslaught of the Nga-Puhi, who, however, unfortunately selected as their victims the very men who had refused to assist in the murder of Te Pae. This fact was, however, probably unknown to the Nga-Puhi, who simply regarded the offenders as Arawa, and included the whole tribe in their scheme of vengeance.

The Ngati-Whakaaue mustered on the island of Mokoia, in the Rotorua lake, where they regarded themselves as secure from any attack; but in this matter they committed a fatal mistake, for a Ngai-te-Rangi slave disclosed to the Nga-Puhi the route by which the Arawa took their canoes to the sea. This information enabled the Nga-Puhi to take their canoes up a branch of the Waihi River, and thence over a portage into the Rotoma Lake, from which place there was no great difficulty in reaching Rotorua. The island fort was captured at the first attack, though true to their ancient traditions, the Arawa fought most bravely but as they possessed but one musket they failed to beat back the well-armed tribes of the North.

All of these raids were merely preliminary to the long meditated destruction of Ngati-Whatua, whose time had now come. The date cannot be determined with any great exactness but it was probably during the summer of 1824* that the two parties met and fought at Te Ika-a-ranga-nui. The fight was unequal, inasmuch as Ngati-Whatua had but one gun, which they did not know how to use, against at least 100 in the hands of Nga-Puhi. The result was that the former tribe was defeated with terrible slaughter, the chief Paikea, with some 150 men, women, and children, fled to the Parawhau chief Kukupa for shelter, with the result that he himself was protected even against the great leader, Hongi-Hika; but as a set off to this act of mercy Kukupa causd the whole of Paikea's people to be slain for food as they were required. Only twenty of this party were saved, and for the reason that they had taken shelter with Te Taka another chief of the Parawhau. All of the remaining sections of Ngati-Whatua were pursued by Hongi with relentless ferocity, and practically this tribe had ceased to exist in 1837.

After the death of Hongi the war was carried on by Pomare, Kawiti, and others of the same tribe, but not with the same success, for it had become manifest to the southern tribes that their very existence depended upon the possession of firearms and then it was that the local traders entered into the fray exchanging muskets, powder, and bullets for scraped flax as fast as each tribe could procure or prepare that marketable fibre. Tapsall supplied the Ngai-te-Rangi, Arawa, and Ngati-Awa. Armitage traded with the Ngati-Kahungunu, and soon each tribe were—if not as well armed as Nga-Puhi—at least in a position to defend themselves. It was then that the tide of war turned against the Nga-Puhi, and other tribes of the North. Ngati-Maniapoto slew Huiputea† and his whole following; Ngati-Paoa and Ngati-Tipa utterly destroyed Pomare and his army. Whanganui effaced the great warrior Tuwhare and his hundred men, while Te Haramiti and the Ngati-Kuri died to the last man on the island of Motiti. Many other misfortunes of less note brought home to the Nga-Puhi the stern fact, that their day had passed, and that the tribes of the south and centre were once more asserting their ancient superiority.

*There is no doubt that the date was February 1825. The Missionary records are quite clear on this point.—Editor.

†Should this not rather read, "slew a large party of Nga-Puhi at Orahiri—an incident which is called Huiputea from the circumstances which led to the massacre"? See J.P.S., Vol. XIII, p. 67.—Editor.

The fact that after the year 1830, the Nga-Puhi ceased to disturb the peace of the country, did not improve the general condition of the Maoris, inasmuch as the Waikato confederacy took up the game of war where the Nga-Puhi left off. They had already driven the Ngati-Raukawa and Ngati-Kauwhata from Maungatautari and Wharepuhunga, and had forced the survivors to migrate to Otaki, whither Te Rauparaha had preceeded them. They then took advantage of the fact that many of the Ngati-Awa had joined Te Rauparaha in his southern raid, and attacked that tribe and its allies the Ngati-Tama, Taranaki, and Ngati-Ruanui. After a long war, in which both parties suffered severely, the last named tribes were forced to leave their ancestral lands and follow Te Rauparaha to Otaki. Matakatea and about 100 men of the Taranaki people, and an equal number of the Nga-Ruahine, under an ancestor of our great enemy Titoko-waru, alone clung tenaciously to their homes and defied the whole strength of Waikato to move them.

While the Ngati-Raukawa and Ngati-Awa were thus being crowded on to the lands of others, the Ngati-Paoa and Ngati-Maru, who had suffered so severely at the hands of Nga-Puhi, had migrated *en masse* to Maungakawa, and had there established themselves in defiance of all Waikato. In this position they held their own until the great battle of Taumatawiwi, in 1831, when it was arranged with Te Waharoa that they should return to their own lands, and this arrangement was carried out shortly after to the confusion of the tribes of the Bay of Plenty.

During these operations the Maoris of the East Coast had probably suffered as severely as those further north; but as there was no blood feud between them and the Nga-Puhi or Waikato they had not been driven entirely from their lands. As, however, they were much open to the attacks of other tribes, their safety demanded extra precautions, and to this end the Ngati-Porou mustered in two *pas,* Whaka-whiti-ra and Rangitukia, both on the northern bank of the Waiapu River. It is said that not less than ten thousand people occupied these two strongholds and continued to reside therein up to the year 1840, when the gospel of peace had been preached throughout the land, and men felt themselves to be safe outside the walls of their forts.

The tribes of Hawke's Bay, whom one cannot call a warlike people, had meanwhile suffered more than their share of the misery incidental to savage warfare. During the early years

of the century war had broken out between the two leadin sections of the tribe and Ngati-Te-Upokoiri had defeated th Ngati-Kahungunu, but in 1829 the Ngati-Raukawa intervene and defeated the Upokoiri at Otaparoto with great slaughte and in 1831 the Nga-Puhi of Te Wera, in alliance with th Ngati-Kahungunu, defeated the same tribe at Te Whiti-o-tu, an consequently drove both Upokoiri and Raukawa out of th district to Manawatu, where most of them remained up to th year 1860.

So far the Ngati-Kahungunu proper had been victorious ove the other great section of their tribe, but they had not betteree their position thereby, for their great chiefs, almost withou exception, had at one time or another been the captives o Waikato, Raukawa, or Taupo, and the whole tribe had bee forced to leave their lands and fly to Nukutaurua, on the Mahi Peninsula, and those who with the true warrior instinct ha held on to their lands to the bitter end had either been slain o carried off as slaves from Te Pakake. It was not only the tribe of Hawke's Bay who fled to Nukutaurua, but the people of th intervening district also, and it was here that they were attacke by a strong war party composed of the numerous tribes o Waikato and the central districts of the island. The strengt of the *pa* and the guns of Nga-Puhi were sufficient to keep th invaders out of the stronghold, but the garrison were unable t meet their foes in the open, and were therefore reduced t desperate straits. All of those who were not absoutely neces sary for the defence were slain and eaten, probably as a *kinak* (flavour) for the blue clay* on which they really lived fo months. While in this desperate position an attempt to rais the siege was made by that famous chief Te Kani-a-Takirau His war party was numerous, but he was defeated in a few minutes and lost more than a hundred men. This success s easily obtained amused the victors, who were tired of the long siege, and rendered them amenable to reason, so that those wh were well-disposed towards the besieged were able to induc the remainder to march homewards satisfied with the mischie they had done. This was the last occasion on which the peopl of Hawke's Bay had to fight for their lives, but none the les they did not leave Nukutaurua until the end of 1840.

*Blue clay—*uku*, a diatomaceous earth.—Editor.

Such was the condition of New Zealand even as late as 1840, ut I have not mentioned the minor fighting, or even the most esperate engagements, unless the result was the destruction of tribe or the desertion of tribal lands.

Dr Thompson, in his "Story of New Zealand," records his pinion: "That the Maori is naturally endowed with such aution, that it has made him cowardly and a hater of war," nd we have it from the same authority that it was this excess f caution that rendered it necessary for the Maoris to work nemselves into a state of madness by means of the war dance, efore rushing on their foes or doing any other act involving ersonal danger. It would be difficult to find any statement nore contrary to the truth than the quotation I have given. ertainly the war in the North of 1845 did not justify the onclusions at which Dr. Thompson has arrived by some mental rocess known only to himself. Nor do the subsequent wars in hich we became involved with the southern tribes demonstrate ne truth of his statement. The fact is that the Doctor had very ttle experience of the Maoris, and still less knowledge of their ribal history, therefore though his book is valuable as a contriution towards the history of New Zealand, he is not entitled to e classed as an authority on Maori characteristics or history.

I must also differ from the late John White, who, it would eem held the opinion that the Maori as a race was not fond of ar. How he contrived to form this opinion is a mystery, for Ir. White *was* an authority on the Maori. The solution may, owever, be found in the fact that he was essentially a man of eace, and had but a limited knowledge of the warlike side of ne Maori character. From my knowledge of Maori tradition nd my own personal experience, I think I am justified in saying nat there never lived a people who took more pleasure in the xcitement incidental to killing or being killed, or who met eath more bravely. It may, however, be admitted that it was neir excessive pride that fostered this tendency to fight and ll, and that but for this weakness they might have been a eaceable people. An insulting speech was never allowed to ass with impunity, for blood alone could wash out the affront.

In the mind of the European of modern days, there has ways been a certain amount of misconception, as to the capacity the Maori for war. Many believe that whatever there may ave been of warlike instinct in the old heathen, has passed away ith their heathenism, and that the semi-civilised Maori has

neither the innate love of war nor the same disregard o death and its terrors as was formerly the case. In suppor of these views they quote instances in which, after a murder o some other great provocation, two tribes have gone gaily int war, and after seven or eight days of continuous but long rang firing, have at most a man or two killed or wounded o either side, and have then ended the farce by making peace wit much ceremony and many war dances. I freely admit that thi is true; but for all that I hold that the remark concerning th Russian and the Tartar, will, when slightly alterec exactly describe the Maori, viz., scratch the mildes Maori and you will disclose the warrior. Under th circumstances I have mentioned, it will generally b found that the Maori has not been scratched, and tha the tribe has merely had a firing fit out of deference to th opinion of other tribes, that is, they sacrificed themselves at th shrine of public opinion, lest it should be said that a membe of their tribe had been slain, and none of the offenders sent t keep the dead man company. In such cases nothing can b further from the intention of the tribes than that men shoul be killed.

I have known some Maori civil wars, in which there was a appalling expenditure of powder and lead, with infinitely smal results. So much so that it became an interesting subject fo speculation as to where all of the lead went, and why some me were not slain by mere accident. The real explanation of thi half-hearted fighting is, that since the establishment of Britis rule in New Zealand there have been no real tribal quarrels There have of course been difference of opinion among member of the same tribe, but they being near relatives had no grea desire to kill one another. The Maori quite undertands that s far as he is concerned men cannot be replaced, for it is not no as it was in old times when children were numerous, they ar now as a rule conspicuous by thir absence.

The death of Wi Repa, which has already been related b Colonel McDonnell, is a good instance of how much a ver warlike tribe will suffer rather than engage in tribal warfar where a father may find himself compelled to fight against hi sons. This chief Wi Repa, though quite a young man, wa one of the most important chiefs of the Nga-Puhi of Hokiang As usual there was a woman in the case, who had been betrothe to Wi Repa and was intended in due course to occupy th

onourable position of second wife; she, however, preferred a hief of the Whanau-pane named Turau. This preference was serious insult to Wi Repa, and he in strict accord with Maori sage in such cases, seized a horse belonging to Turau and hereby wiped out the insult. Here the difficulty should have nded with credit to all parties to the suit; but Turau was not brave man, and he moreover bitterly hated Wi Repa, he therefore resolved to seek assistance to enable him to kill his enemy, nd did actually persuade some thirty men to join him for this urpose. One of these men, an experienced warrior named Repa, was willing enough to kill Wi Repa, but declined to take im by surprise, and insisted that a message should be sent to arn him of the intended attack. At this period Wi Repa had nly his two brothers and a slave living with him, all the other eople of the village were away planting. He therefore questoned the messenger as to who the people were who were likely join the *taua,* and having ascertained this fact, decided not send for his people. His brothers thought differently, but he verruled them, and the only precaution he took was to send way his wife and young son that same evening. On the llowing morning the "*taua*" appeared with Turau well in ear and as nearly as possible out of danger, and the leader emanded that both horse and woman should be given up to urau. Wi Repa answered this demand by a volley, which illed the two leading men, and then charged his foes and peared three men. He then fell back on his friends, who had eanwhile reloaded their guns, and some more firing took place. or a while it seemed that the four men were about to win the ght, but one of the brothers, Hone-te-Whare, fell shot through e chest. Wi Repa was much attached to this man, and his ll had the effect of making the elder brother *whakamomore,* for knelt beside the body and refused all assistance, and handing s *mere* to the remaining brother, ordered him to retire to his ibe since he had resolved to die. The behests of the head of family may not be disregarded under such circumstances. he brother and slave therefore retired, and Wi Repa, after lling another man, was himself slain by a blow from a spade. urau did not attempt to follow the two men who retired, but stily collected their killed and wounded, seven and five spectively, and returned to their own homes.

If there ever had been a favourable opportunity for a rious war it had happened in this instance, for the dead men

were of the highest rank and had numerous friends and rel tives; but the tribal feeling prevailed. Relatives were unwillin to kill relatives, and the old chiefs found it easy to stop th shooting before more lives were sacrificed. I may, however, sa that Kepa's manly warning to Wi Repa made the tas much easier than it would have been under other circumstance

When, however, a Maori really does mean mischief, then h enemy will do well to take all proper precautions, for in suc case there will be no wild firing at long range. Of the trut of this statement many instances may be given, all of whic have occurred since the year 1860. We need only recall th attack on No. 2 redoubt at Waitara, where some three hundre men of the Waikato and Ngati-Awa tribes attempted to storr that fort, and did not desist until they had lost more than fift men and were almost surrounded by our supports. Again, th attack on Sentry Hill by Titoko-waru, an almost impregnabl position, where Ngati-Ruanui tried to do that which was in possible, and by so doing lost the flower of their tribe. We ma also quote the affair at Puke-ta-kauere, where the Grenadie Company of the 40th Regiment was so roughly handled, tha for all practical purposes it had ceased to exist on the evenin of that fight; and, last but by no means least, the tribal fight o Moutoa, where the tragedy of the Kilkenny cats was so admir ably re-enacted. Evidence of this nature might be served ou *ad nauseum*, but it is not necessary since my sole excuse fo inflicting the foregoing on my readers, is to show what th Maoris now are, as an introduction to their ancient warlik history.

The events connected with the storming of the Maketu *P* by Te Waharoa on the 28th of March, 1836, afford instances o heroism which are by no means uncommon in Maori history indeed the only element wanting on this occasion is the cautio which, according to Dr. Thompson, is the conspicuous featur in the Maori character.

After the Arawa chief Haere Huka had murdered Hung in cold blood in order to draw down the vengeance of Waikat on his own tribe, the latter mustered in great strength at Maket under the impression that Te Waharoa intended to attack tha place; but the latter marched to Tauranga and there manœuvre so skilfully as to induce the belief that Rotorua was the poin of attack. Only two great chiefs divined his real intentio namely, Te Haupapa and Te Ngahuru, and they strongl

opposed the desertion of Maketu, but to no purpose, for the tribe refused to listen to their warnings and marched to Rotorua, leaving only some fifty men of the Ngati-Pukenga (an alien tribe) under their chiefs Te Nainai and Te Irohanga in one *pa,* whie in the other stronghold there remained only a European trader named Tapsall, his native wife, her two brothers, Eru te Paimoe and Kiharoa, and the two chiefs Te Haupapa, Te Ngahuru, their wives and the following men or boys: Te Ahipi, Maukaha, Te Rangihiwawa, and Ngakuku, the latter a very famous *toa* of the Ngati-Raukawa, who was subsequently slain by Ngati-Awa at the Kuititanga in 1839. Hardly had the main body of the Arawa reached Rotorua when the Ngai-te-Rangi joined Waharoa, and all of them marched on Maketu. Notice of this change of programme was sent by the Rev. Mr. Brown to Te Haupapa, and that chief, quite alive to the peril, consulted Tapsall, and then proposed to the Ngati-Pukenga that they should join forces in the Arawa *pa,* which was the most defensible of the two. Now Te Nainai and his men had every reason to fear Te Waharoa, for they had while in alliance with the Ngati-Maru, of the Thames, slain the great chief Te Wakaete, grandfather of the late Major Te Wheoro, M.H.R., and had generally made things unpleasant for Te Waharoa. They might therefore expect the very worst from the hands of the army of at least 1200 men which was advancing against them. All of these things were well known to the chiefs of Ngati-Pukenga, but they were found utterly wanting in that quality of caution which is said to be a national characteristic, and not even the fear of death with the gates of eternal night wide open before their eyes, had any weight with these men. They were not of the Arawa family, and therefore they feared the loss of *mana* (self respect and reputation) which must result, if they deserted their own *pa* in the presence of an enemy, or fought under the direction of an alien chief. Actuated by these sentiments, Te Nainai replied: "Let each defend his own *pa.*" Te Ngahuru made no reply, but returned at once to his companions in peril, and all that night the handful of doomed men worked hard repairing the defences of their fort. It was while they were thus engaged that Te Ngahuru was seriously wounded by the awkwardness of his relative Te Rangihiwawa, who was assisting him: his hand was nearly severed at the wrist, and this was not only a misfortune, but an ill omen of the worst type, and would have been a good and sufficient excuse had they sought safety

in flight. That they did not adopt this course was due to a sentimental view of their position, which could hardly have been expected from a people whose leading characteristic was caution. Their view was shortly as follows: That as they had been deserted by the main body of their tribe, it devolved upon them to assert the old-time *mana* of the Arawa canoe, and incidentally sacrifice their lives in order to prove beyond all question how very wrong those people who had deserted them had been. Such were the motives of the two chiefs, but the brothers of Hine-i-turama had their own sentiment. Tapsall, an old Danish warrior, who had fought against us at Copenhagen, and had subsequently commanded an English privateer against the French, refused to leave his trade goods. His wife refused to leave him, and her brothers concluded that it was their duty to remain and share her fate whatever it might be.

Next morning the Waikato war party were seen advancing to the attack, and then Te Ngahuru called to the Ngati-Raukawa brave—Ngakuku—and requested him to leave, saying that it was not his quarrel, and that he would like him to go to Rotorua and there describe what he had seen. At the same time Te Ngahuru sent away Te Ahipi, Makoha and their children. Ngakuku obeyed and retired to a hill at a short distance from the *pa,* when he took up the role of spectator, for it must not be forgotten that he was one of the bravest of a brave tribe, and knew no fear. He wished, moreover, to see the end, though neither he nor any other man then present had any manner of doubt as to what that end might be. He was not the only spectator, for the trader Tapsall also watched the proceedings with a critical eye, and each has handed down an account of that which they saw on that fatal morning.

The Waikato, Ngati-Haua and Ngai-te-Rangi, led by their respective chiefs, moved first against the stronghold of Ngati-Pukenga. There the struggle was of short duration, and the assailants were soon to pass over it like a wave, having destroyed every living thing therein, and stamped both houses and palisades flat. They then moved forward towards the Arawa *pa,* where they were met by Te Ngahuru and Te Haupapa, both of whom had guns. The former, as I have said, was disabled, but he managed to kill his man, while the latter shot two of his enemies, and then the affair of Maketu was over. The two chiefs and their boy followers were dead, but Hine-te-turama was saved by the efforts of her husband and Hori Tupaea, a

great chief of the Ngai-te-Rangi, who fortunately was related to the girl and her mother. It will I think be admitted that this was a fairly typical fight of comparatively modern times, but it cannot be said that much caution was displayed, or that there was any stimulation of courage either by war dances or otherwise; indeed it appears to me that everything was done in a disgustingly cold-blooded and Anglo-Saxon manner.

Sitting in a Maori *whare* at night surrounded by the old men of the tribe, one may hear very singular tales told of the famous chiefs long since dead. Tales calculated to inspire horror in those who are unfamiliar with the peculiar turn of the Maori mind, their callousness in the presence of the most barbarous cruelty, utter disregard of death, and grim jocularity even in the very presence of the King of Terrors. Chief among all of these old ancestors was one Pakira, whose most notable descendant was the late Major Rapata, M.L.C. Concerning this man, and illustrating his coolness, courage, and epigramatic language, I have heard many anecdotes.

One of these traditional narratives will serve to illustrate the mode of life and character of the Maori people better than any description I could give. A son of the great Hauiti chief, Whakarara, had been slain in battle by the Ngati-Porou, and shortly after that event the father happened to meet his relative Pakira, who belonged to the hostile tribe and had been present at the battle aforesaid. During the conversation, Whakarara asked whether Pakira had not eaten a portion of his son. The reply was a gem of truthfulness, which I give in Maori for the benefit of those who can appreciate its vigour. It was: "*Ka peke rawa ko te ate I au*" (only his liver). The grim truth of this reply pleased Whakarara who remarked "*Nga tama wahine, e aha te hunahuna,*"* but he nevertheless did not intend to waive his just right to avenge this act of *tama wahineism,* and to this end he shortly after summoned all of the tribes to a great feast to be held at Anaura. Among others Pakira attended, and fortunately met a female relative, who, regarding him with contemptuous astonishmnt, asked, "Have you come to this feast?" Pakira intimated that he had attended for that purpose. Then said the woman, "I hope you will appreciate it. Whakarara is collecting his friends, and when they arrive,

*"The descendant of the woman there need be no concealment." Pakira was related on his mother's side only to Whakarara, and therefore might, with propriety, eat his relative on that side.

you and your party will be the *kinaki* of the feast." Pakira had not come entirely unprepared, but his party were not strong enough to cope with all of the Ngati-Hauiti, and therefore he was in a position to realise the truth of the aphorism, that under certain circumstances absence of body is preferable to presence of mind. On this principle he acted without delay, and departed in his canoe despite the entreaties of Whakarara, who tried every artifice to detain his guest, and finding that his efforts were useless called to him, "Yet shalt thou not escape me, for thou wast baptised in the water of bitterness."

Many years after this failure, Whakarara, who had by no means abandoned his desire for vengeance, gave another feast at Taowiwi, having previously organised a strong war party so as to make certain of Pakira. The latter attended with a picked body of warriors, and when the inevitable quarrel took place, defeated Whakarara with great slaughter. As, however, he was anxious that Whakarara should not be slain, he broke through the flying enemy and overtook the chief as he was breathlessly climbing a hill. Pakira patted him gently on the back, saying, "Move quickly, move quickly." Whakarara turned slightly, and seeing who it was said, "Are past offences to be avenged, O son of Tukakahumai?" Pakira replid, "Fly swiftly, and thus avoid death." Such were the old Maoris, keenly appreciating a joke, and capable of generous actions, but savages to the core. Great is the power of heredity, for just such a man as Pakira was his great descendant Major Rapata of the Ngati-Porou.

War was probably the only real amusement or excitement in which the Maori of old times could indulge, and it must be admitted that they made it a real business; putting into practice all the theories conceived during times of peace. It is, therefore, no exaggeration when I say that every Maori warrior who lived during the first sixty years of the last century was a past master in the art of fortification, and could have given a good and sufficient reason for everything he did in that line. The aptitude of the Maori for all sorts of warfare has never been denied by those who have served against him; but never has it been made so manifest as by the modifications introduced into their system of fortification, in order to neutralise the crushing effect of our heavy guns. It is not necessary, and would take too long to discuss the changes in question, it will be sufficient to say that in place of useing the massive hardwood posts which

formed the ordinary palisades of Heke's war of 1845, only light tough rods were used in the later wars, each one tied independantly to the supporting beam, so that if cut in two by a shot is should not involve the fall of other parts of the work. These light timbers were specially designed to minimise the chief danger of artillery fire, viz., splinters, the effects of which the Maoris had not failed to notice. This was but one of many innovations introduced by the Maoris in order to meet the improved conditions of modern warfare, and since that period they have as a rule regarded the big guns with more or less contempt, for like all uncivilised and healthy men they are untroubled by nerves, and are prone to disregard the fact that shells make very unpleasant noises. The Maori discovered that the big gun does not kill so many men as it frightens, and for this reason they feared only our rifles.

War was usually waged every summer, immediately after the *kumara*—or, in later days—the potato crop was gathered, and as this occurred earlier in the north among the Waikato or Nga-Puhi than in the south, it resulted that these northern men had a distinct advantage over their southern neighbours, since they could after securing their own crops raid south and take an unauthorised part in the consumption of their enemies' food while besieging them in their *pa*.

It may perhaps be assumed that among a warlike and bloodthirsty people like the Maoris a pretext for any war would be considered unnecessary, such, however, was not the case. War was very seldom made without some good and sufficient Maori reason, or without a warning conveyed to the intended victims. A pretext was never difficult to find, the chiefs had only to look back a few years to find that some man had been killed in whom they had some interest, and whose death had not been avenged by reason of the pressure of more important business at the time. Or it might be remembered that some malicious or indiscreet person had publicly used a *kanga* (insulting expression) reflecting on some chief of the tribe. It might indeed be something less insulting than a *kanga,* but that would not matter, for no tribe of any social standing could afford to allow an injury or insult to pass unavenged. As for the *kanga,* it was a very serious thing, and has perhaps done more to reduce the surplus Maori population than either women or land. Some curiosity may be felt as to the nature of a *kanga.* I will therefore give an instance. Seven generations ago the Ngati-Whare

tribe owned the Waimate plains and lived on terms of friendship with their neighbours, for at that period of Maori history there was so little war that the Ngati-Whare had not thought it necessary to build a *pa*. The Ngati-Ruanui were their nearest neighbours on the south, and their chief village was Te Rangatapu near the mouth of the Waingongoro River, where the chieftainess Tamatea-moiri held sway. On a certain day, while this old lady and her assistants were engaged in the daily occupation of pounding fern root, and the men were away fishing, a party of the young men of Ngati-Whare passed by, and one of them jeeringly remarked to the chieftainess, "Pound away at your fern root, it is a *wharikiriki* for yourself and children." In other words, a covering for the oven in which they should be cooked. This was a *kanga* of the worst possible description, and therefore, the old lady made no reply, but when her sons returned to the village, she related to them the nature of the insult, and demanded immediate action. On this they consulted the war chief Paraha, who called the warriors together, and within one week the Ngati-Whare had ceased to have an independant existance. Their lands were seized by the Ngati-Ruanui, who held them until the *pakeha* intervened and absorbed the heritage of Ngati-Whare.

It was a *kanga* used by Rerewaka, a chief of the Ngai-Tahu, that caused Te Rauparaha to attack that tribe. "If," said Rerewaka, "that man should come hither he shall be ripped up with a shark's tooth." This boastful speech reached the ears of Te Rauparaha, who on the first convenient opportunity, swept the East Coast of the Middle Island, from Te Wairau to Kaiapohia, and killed perhaps one thousand men, women, and children, in order to avenge the insult.

No longer ago than 1857 two of the tribes of Hawke's Bay fought a battle in which eight men were killed and sixteen wounded, the reason being that one of Te Moananui's followers angry because he had not participated in the money received for land sold to the Government, remarked, "Te Hapuku has sold his forest and must now cook his food with the bones of his ancestors." This speech was reported to Te Hapuku, who at once seized on the offender's land, and when remonstrated with, replied, "A blow is soon forgotten, but a *kanga* lives for ever." Brave words, but none the less he was thoroughly beaten by Renata Kawepo and allies, and would probably have been killed

or captured but for the good offices of the late Sir Donald McLean, who called to his aid a company of the 65th Regiment and persuaded the belligerents to make peace.

When once a war party had started on its destroying career, nothing was sacred to it, no law human or divine restrained those who had joined its ranks, and men, women, and children, were remorselessly slain or, worse still, enslaved; for very properly a Maori regarded slavery as worse than death. Once a slave, always a slave, was their maxim. Nothing could wipe away the stain; the man might escape and return to his tribe, but neither he nor his descendants could ever take their places as of old among the free *rangitiras* of the tribe. The natural result of this strong feeling was that men were taught to fear captivity rather than death. There were, however, one or two bright spots in the savage nature of the Maori, which are worthy of mention, one of these was the custom of paying peaceful visits of ceremony during the existance of a war. Let us suppose that a numerous war party had invested the fortress of a tribal enemy, and finding it too strong to be taken by assault had sat down with the openly expressed intention of starving the enemy into submission, in order that the fighting men might be massacred. This intention, however, openly expressed, would not prevent the besiegers from paying occasional visits to the besieged, and it is remarkable that such visits were seldom disgraced by treachery. The men of the *pa* might be starving and bitterly hostile to those who visited them; but, however great their cannibal instincts and desire for revenge, for the time being, all hostile feeling was suppressed.

When the Waikato besieged the remnant of the Taranaki tribe in their *pa* at Te Namu, and after the loss of many men and much time, found that they could not take that stronghold by storm. A number of the principal chiefs held a meeting, at which it was decided to raise the siege. To this end, and in order that they might retreat with honour, they sent a messenger into the *pa* to intimate their desire for peace, and also to request permission to enter the *pa* and *hongi* (rub noses) with their foes. The Taranaki men knew full well that Waikato would take advantage of their position if opportunity offered, for their great chief Te Kohukohu had just been slain; but strange to say they offered no objection, and invited Waikato to visit them. The visit was made with all possible ceremony, but this is not surprising, for I take it that all men are courteous whose

acquaintances carry tomahawks, and are prepared to use them on the least possible provocation. The meeting passed off quietly, though certain of the young men were with difficulty restrained from summarily despatching those chiefs who had inflicted so much evil upon their tribe, but Te Matakatea kept a strong hand over his young men, and nothing occurred to blacken the characters of the men of Te Namu, who had made about the most brilliant defence recorded in Maori history. Among others who entered the *pa* were slaves who had been taken from the Taranaki tribe, and they braved the anger of their masters by leaving with the besieged all the ammunition they had been able to steal.

Another curious custom in the direction of mercy was permitted rather than encouraged. In the event of a war party entring an enemy's country and advancing stealthily in the hope of surprising their foes, secrecy would be the one thing essential. Yet if anyone in the party had a relative living among those about to be attacked, he might with propriety warn them. The warning might be given in many ways, by lighting a fire, or by showing himself just as a party of the enemy were about to fall into an ambush. In modern days the usual method was to fire off one's gun—accidentally of course—just at the critical moment. Anything of this nature was at once understood to be the act of a *whanaunga* (relative), who in this way recognised the ties of blood, but might thereafter kill those whom he had tried to warn, with much credit to himself and tribe. If, however, a chief chose to leave his own war party in order to warn people in whom he was interested he did so at the risk of his life. About the year 1834 the Ngai-te-Upokoiri and Ngati-Raukawa, in the absence of the real owners, took possession of Te Roto-a-Tara and there built a fortress, with the evident intention of holding the country permanently. News of this act of aggression was taken to Te Pareihe, who at once marched with a large party of well armed Nga-Puhi and Kahungunu to attack the intruders. In this party there was a chief of high rank named Pai-rikiriki, who was related to the Ngai-te-Upokoiri, and he deemed it to be his duty to warn that tribe of their danger. To do this he went secretly by night, but his return journey was wanting in the matter of prudence, for he foolishly walked right into his own war party, and as a natural sequence of such indiscretion was there and then slain as a "*Maroro kokoti ihu waka.*" This proverbial expression

signifies a flying fish crossing the bows of a canoe, but it applies to the first human being that crosses the path of a war party. The Maori law in such cases is that the person must die, or the war party must return. In this instance the *maroro* died, and the war party were most successful.

I have already mentioned that the Maoris had an intense dread of slavery, and that they held the conviction that the mere fact of a man becoming a captive in war was sufficient to degrade him and his children after him for unknown generations. The result of this conviction was often embarrassing to the Maoris, for it sometimes came to pass that a chief might be nearly related to both of the contending parties, and therefore the disgrace would fall equally on both parties should such a man be captured. To avoid a catastrophe of this nature a custom obtained among them whereby the *mana* and chieftainship of any man of high rank might be preserved to him even on the very verge of captivity. For instance, should two tribes be engaged in deadly combat, and one of them slowly but surely giving way, a chief among the victors might call upon any of the defeated by name, and if he or they responded at once and joined the victorious party, they would not only be safe but treated as friendly visitors.

In the "Life of Te Waharoa" we are told, that when the Ngati-Maru attacked the Whakatohea at Opotiki, the chief, Takahi, escaped and fled to the forest, but hearing himself called by Te Rohu he returned, and saved both life and chieftainship. Examples of this nature were by no means uncommon. I have heard of a case where a large war party of the Arawa, under a very great chief, met a small party of the Tuhoe on the Kaingaroa Plain. The latter sent out a famous *toa* in front of the battle to challenge all and sundry to single combat. Three of the Arawa accepted the gauge of battle, and were all slain. Disheartened by this exhibition of *mana,* the Arawa fled in confusion before the charge of Tuhoe. Then it was that the chief of the latter people called on his famous enemy to come to him. This he did, disengaging himself from his flying clansmen. He seated himself by his new found friend while his men were mercilessly pursued and slaughtered. After a short stay with Tuhoe he was escorted back to his home as an old and valued friend.

In 1864 the two great divisions of Whanganui fought among themselves, and when the Ohotahi *pa* was taken Pehi Turoa was

virtually a captive in war, but he and his men were allowed t walk to their canoes and escape, notwithstanding that Hon Hipango, a chief of high rank, had been killed during th investment of the *pa*. The Europeans of that period found i difficult to understand why a lot of rebel Hauhaus should hav been allowel to escape scot free, and there was much commen on the unreliability of Maori allies; but they did not understan that Pehi Turoa was a man of such rank that any warrior o Ngati-Hau would have preferred to see him shot rather than prisoner of war, for the simple reason that the latter fate woul have disgraced the whole tribe.

Personal pride and pride of birth are Polynesian character istics in whatsoever island that people may be found, and th Maori of New Zealand may be said to suffer from a pronounce form of that disease. It is, therefore, an important factor i their social life, and has been the cause of more than half thei wars. The Maori character does, however, differ in man important points from that of the parent stock in Polynesi Both have pride of birth, and both are intensely aristocratic but in the Pacific islands the chiefs are treated with a slavis deference that is unknown among the New Zealanders. A Hawaii chiefs of the highest rank remain silent in the presenc of the king until he gives them permission to speak, by address ing some question to them. Very similar conditions prevaile at Tahiti; but in New Zealand a more healthy system obtains for here we recognise only the two classes, the gentleman an the slave. The chiefs are merely the elder branch of the sam family who, if supported by the elders of the tribe, may exer great influence. The *ariki*, as the eldest born of the tribe, i sacred, and regarded almost as a god, but otherwise he is no held to be of higher social rank than the free born gentleme of his tribe. The chiefs were, as I have said, regarded as senio *rangatiras*, elevated by the voice of the tribe into a position o authority, and if unfit to exercise the authority conferred upo them were liable to be dismissed from the position that had bee conferred upon them. The Maori is every inch a man, an acknowledges no higher rank than that of unblemished descent but in Hawaii four distinct classes were recognised, and i Tahiti three, namely, the Royal family, the *rangitiras*, and th *manahune* (common people). In New Zealand the proverb "*Turanga tangata rite*"—In Turanga all men are equal— governs to a greater or less degree according to the character

of the tribe; but the "all men" of this proverb must be understood to mean all free-born warriors descended from the common ancestor, and does not include slaves or the descendants of slaves. The fact that the people of Turanga almost worshipped their great chieftainess Hine-matioro does not affect the general application of the proverb. Unfortunately we know but little of the character of that remarkable woman whose memory is almost worshipped by the tribes of the East Coast. Within my experience two men saved themselves from instant death by simply calling on the Ngati-Porou to spare them in her name. Of one thing we may, however, be certain, that it was not alone her rank or illustrious descent that gave her such extraordinary power, not only during her life, but also after her death; there must also have been great force of character and intellectual power.

The Maori has strong aristocratic proclivities wherever it is a question of birth, but they have at the same time a haughty impatience of undue control, which is the best and most refreshing sign of a healthy democracy. That very keen observer, the author of "Old New Zealand," very early observed this peculiarity among his friends at Hokianga, and has placed on record that his chief, indignant at the supposed ill-manners of his relative "Water melons," shouted: "Be off with you, the whole of you away!" The order was instantly obeyed by the women, children, and slaves; but, says the author, "I observed that the whole of "you" did not seem to include the stout, able-bodied, tatooed portion of the population, the warriors in fact, many of whom counted themselves as being very much as good as their chief."

My readers may perhaps wonder how it came to pass that any of the native race survived in 1840 when the first European settlers arrived, and it is a matter for wonderment; but, none the less, I have not exaggerated the social condition of the Maoris at the time of which I write, for the sanguinary customs I have described prevailed generally throughout the two islands. The names of localities are perhaps the best evidence of what that life was. Ask any man learned in the history of the tribal lands and you will find that more than half the names of places record some deed of bloodshed. There is a place on the road between Napier and Taupo called Turanga-kumu. It is on the summit of a very high hill, and I have heard people who knew a little Maori construct a very pretty fable out of their ignorance

and show how aptly the spot was named, since there could be no manner of doubt that it signified that weary travellers tired out by the long climb sat down on the summit to rest. A wise man will not attempt to translate Maori proper names, he will find it much safer to enquire the meaning thereof from some recognised Maori authority. I followed the latter course and found the origin of the name to be as follows:—Many years ago a hostile tribe made an incursion into this district and sent scouts on in front in the fond hope of surprising the owners of the land; but they, equally wary, had been quietly watching the advance of the war party from the summit of the hill, with the result that when the two scouts had reached that point they were pounced upon by the ambush and one of them killed. The body was cut up and all of that portion, from the waist upwards, and the top of the legs downwards, was carried away. The remainder was placed in such a position that it could not fail to be seen by the war party when it had gained the crest of the hill, nor could the latter avoid the conclusion that their foes were laughing at them.

In the good old days the Maoris increased rapidly, and large families were the rule. This fact will probably explain sufficiently why the Maoris were still numerous in 1840 although the previous twenty years had seen not less than 20,000 men, women, and children slain. The Maori is, and always has been, a brave, manly man, having much in his character that compels admiration, if not respect; but as a race they were cruel beyond all belief, so that I dare not write of those things of which I have heard them speak as every day occurrences. Nevertheless, war has not been an unmixed evil to the Maori, for it has enabled him to escape some of the worst evils of the Polynesian character. Infanticide has never disgraced the Maori character, whereas at Tahiti and certain other islands the offence was of such common occurrence that the people had ceased to regard it as a crime. In this respect the Maori may claim a proud pre-eminence over the other members of his race, for his love for his children cannot be doubted, though it may in part be founded on the natural desire to bring up a race of warriors who would strengthen the tribe and obtain revenge for unrequited insults or injuries; such being about the first lesson taught to a Maori child by its fond parents.

It may be fairly claimed that it was their warlike character that made the Maoris an industrious people, a community that believed in the dignity of labour. The construction and maintenance of their *pas* must alone have occupied half their spare time, and that labour was no degradation is a fact that may be traced in many of their old proverbs, wherein the chief who was famous as a food producer is strangely enough contrasted favourably with a man who was only great as a warrior. Without doubt the shrewd Maori recognised that if their young men and women were to be strong and active they must be well fed, and that there could not be a numerous population without an ever increasing supply of food. The teachings of Malthus found no acceptance among the Maoris; their view of life and its responsibilities was sufficiently stern, but their philosophy taught them no other lesson than to increase and multiply.

Among the many peculiar customs of the Maori, it would be hard to find one more strikingly practical than that known as *whakatupu tangata*—causing mankind to increase. This was a custom adopted by a tribe whenever it had suffered such losses in war as to compel it to adopt a peaceful programme for many years and live in friendship with its neighbours. In such a case it must be understood that the tribe would not choose peace if they had the power to fight, but for the good and sufficient reason that they could not afford to lose any more warriors. Under such circumstances the tribe would solemnly devote itself to the good work of increasing its strength, and we may imagine that the persons most interested would be warned that they had a solemn duty to perform and that there must be no nonsense. That the unmarried girls would receive timely notice; that the license that usually prevailed in a Maori village would no longer be allowed; but that all would be expected to take part in the preparation for the great vengeance. I have known more than one instance of *whakatupu tangata.* Of these the most notable was that of the Ngai-Tai people of the Bay of Plenty, who for many generations had suffered from the effects of a boundary dispute with their neighbours the Whanau-a-Apanui. This dispute had resulted in many desperate battles whenever either party had ventured to occupy the debateable land, and had well nigh worn out the Ngai-Tai, who now devoted themselves to increasing the numbers of their small but brave tribe, in the fond hope of being at last in a position to occupy Tunapahore, defy the enemy to move them by force of arms, and by this

method settle finally the question of tribal supremacy so fa as that boundary was concerned. The custom is delightfull suggestive and practical and might be followed with advantag by any nation that had suffered great losses in war.

The Maori is nothing if not practical, and never was thi quality exhibited in a more startling manner than by a certai chief of exalted rank who flourished about the beginning of th the last century. I do not give his name for the reason tha he has several grandchildren living whose feelings might be hur by my reference to this little bit of ancient history. I say migh because the Maori of modern days has clad himself with a thi veneer of civilisation and is inclined to be ashamed of the act of his progenitors. He has of late years been known to consor with lawyers, and therefore I have an additional reason fo keeping clear of possible actions for slander. But to my tale This very distinguished chief had taken from a subject tribe very attractive young woman as his fourth or fifth wife. He tribe were not exactly slaves, but they hardly dared to call thei souls their own, and in point of fact were only permitted to liv by reason of the power and protection extended to them by ou chief. It was, therefore, a great cause of rejoicing to the cla when the girl was chosen as the wife of the great man, for i meant a quiet life for many years to come. This feeling o elation and security was still further increased when in du time a son was born to the girl, so much so that the mothe determined to pay a visit to her daughter and grandchil History does not relate how she was received, or whether sh made herself as obnoxious as the mothers-in-law described b American authors, but history does record that about this perio there came a party of men from a distant tribe on a visit to thi most potent *rangatira*, and that they—by way of showing thei great respect—made it known that they intended to plant field of *kumara* for the special benefit of their host. This wa perhaps the greatest compliment that could be paid to a chief but it was embarassing so far that the service required an appre ciative return; that is, that these workmen being engaged in a almost sacred duty, must receive the very best food obtainabl As a mere matter of justice to our chief, we must suppose tha no slave was available at the moment, but the honour of a reall great chief demanded that there should be some *kinaki* (relish served up with the ordinary potato or *kumara* of Maori domesti life. Fortunately our chief was a man of great decision o

character; the matter was urgent, and if he had any natural feelings he stifled them most successfully and ordered the execution of his mother-in-law, who thus cemented the union of two powerful tribes by becoming the chief *entree* at the feast. I hope that this tale will be duly appreciated by those authors who have given the subject of mothers-in-law such careful consideration. Our chief may at least claim that he treated his subject in a purely original manner.

Even more dangerous to the old time Maori tribe than the most powerful enemy, was the possibility of a *kaikiri* (family quarrel) since the unity which was the one thing essential to the existance of a tribe might thereby be destroyed. So long as the tribe could hang together like one man they had but little to fear, for if at any time their affairs should become utterly desperate, there was always that last resource on which to fall back. They could, like the Okauia tribe, devote themselves to death, and then woe to the tribe who had the temerity to attack those who had raised the cry of *"tukua kia mate."*

One of these little tribal interludes took place about the year 1839, and though it was not strictly a family quarrel it was a fight among *hapus* very closely connected. The fight is generally known as *"maukaki kareao"*—necks caught by supplejacks—and as usual the cause of the quarrel was simple. Tiki, a chief of the Ngati-Ruahoe family had a son born to him, and in accordance with native custom in such cases the ceremony of the *Iri-iri,* or as some call it, the *tohi,* was performed eight days after the birth. Now, on all such joyful occasions it was imperative that there should be some sort of feast to satisfy the family sense of honour, and it seems also possible that Tiki may at the time have been short of pigs, but being a man of much force of character, and therefore untroubled by scruples of conscience, he killed a pig which was the property of one, Kai-angatira, who at that time was absent in the south fighting the battles of his tribe. On his return the injured man waited on Tiki and demanded compensation, but his arguments were altogether wanting in force, for he had very foolishly neglected to take his double-barrelled gun with him. Worse still, he was exceedingly abusive; it therefore came to pass that he not only failed to convince Tiki of the error of his ways, but was shot dead before he could amend his pleadings.

When the tidings of this affair reached the Parawhau, they, together with the Kapotai and Ngati-Maru sections of Nga-Puhi,

took up arms and marched to avenge their murdered relative En route at Kaikohe, these avengers of blood were met by very famous prophetess named Turiwera, who warned Th Whareumu—chief of the war party—that he should go n further as he would most certainly be defeated. Te Whareum was not to be turned from his purpose, for he replied, "Let m see the waters of Hokianga." When the war party reache the Taheke *pa* they found that Tiki and his friends had fled t the forest, they being unable to muster in sufficient strength t meet the invaders in battle, the warriors were therefore reduce to expend their rage upon the growing crops and other propert of the Ngai-Tupoto. This much they did in the shortes possible time, and up to a certain point behaved with grea propriety; but, unfortunately for them, they were not satisfie with the vengeance already taken, and were induced by som evil spirit to march against the Mahurehure tribe, who wer related to both parties, but not in any way responsible for th death of Kai-rangatira.

This tribe, known as the Mahurehure, are sometimes spoke of as the "*Whanau pukuriri o Te Rape-huamotu,*" viz., th fierce descendants of Te Rape-huamotu—a name given in recog nition of their fierce and warlike character. These were th people with whom Te Whareumu was about to interfere, agains the advice of certain friendly chiefs of Te Wairoa, Pi and Taka horea, who recognised that the Parawhau had a grievance, an sympathised with them in consequence. These two chiefs urge their friends that the Parawhau should be allowed to destro a small piece of the Mahurehure crops in order to compensat them for the death of their friend. To this advice the warrior declined to listen, saying, "What have we done to these peopl that we should hear our children crying to their mothers fo food." Then a chief rose and used this proverb: "*Me ka ranei i tou kai e Tikawe, me whakarere noa ake ranei?*"* Th speech touched the pride of every member of the tribe presen for this ancestor Tikawe, though a woman, had been famous a an avenger of all insults and injuries, and for this reason th peacemakers of the tribe could only bring the warriors t consent to the destruction of a very small piece of the growin crop of potatoes, which same was duly marked off for destru tion by the *taua*. The Mahurehure sent notice of their decisio

*Are we to eat your food, oh Tikawe, or throw it away?.

to the war party, and intimated that it would be well for all that they should keep within the boundaries of the land marked off for their operations. This warning had unfortunately but little effect on the visitors who, forthwith, crossed on to the land they had been forbidden to touch and commenced the work of destruction. This was a distinct challenge to fight, and the Mahurehure, nothing loath, sallied out of their *pa* and exchanged shots with the enemy, who fell back to Otatara, where an errant bullet killed Moehure, wife of Te Whareumu, but also a chieftainess of the Mahurehure. The knowledge that they had slain their own kinswoman exasperated the latter tribe, who charged home and slew Te Whareumu and about thirty men, and forced the survivors to fly in such unseemly haste that their necks were caught in the *kareao* vines, and hence the Mahurehure call the fight "Mau kaki kareao."

The Maoris had many well known methods of fighting, and their order of battle was founded on well recognised lines which were the result of experience, but liable to modification in order to suit the ground or other circumstances, and give scope to the strategic genius of the war chief in command. Not even a second class lawyer has a greater love for precedent than the ordinary Maori, but never was there a people less conservative in matters of warfare. They were at all times ready to adopt new systems or modify the old ones.

The old battle formations were known by names that were really proverbial expressions. They were the *Kawau-maro,* the *Toka-tu-moana,* the *Ruahine,* the *Manu kawhaki,* and the *Parera nekeneke.* Of these the two former have long since fallen into disuse as too risky to employ against the *pakeha,* under existing conditions of warfare, but the last two are still admirably adapted to the purpose of fighting Europeans.

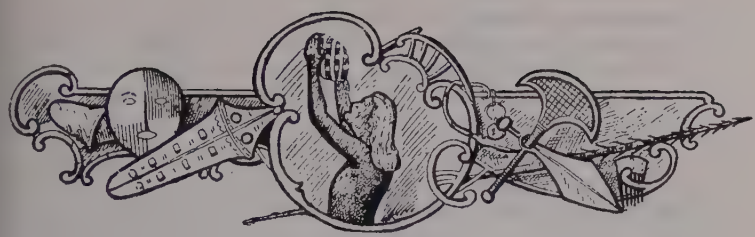
The *Kawau maro* (flight of the shag) was used only on desperate occasions and in tribal fights. For instance, a tribe rendered furious by previous losses or by the fiery eloquence of their chiefs, would solemnly devote themselves to death or victory, and forming themselves into a solid wedge, would hurl themselves on their enemy in such fashion that the defeat of one or other of the parties was inevitable within a few seconds. The benefit of this mode of fighting is obvious, for if the assailants be only possessed of the necessary courage and will charge, reckless of all results, they will not lose the day.

The *Toka-tu-moana* (rock in the sea). This was a method of stubborn conflict in which the parties met and engaged at short range, coming or not to close quarters, as they thought fit. In this battle order it was designed that every man should take his part, whereas in the *Kawau maro* the success of the movemn depended for the most part on the *toas* at the head of the column. The battle of Taumata-wiwi was a good instance of this form of battle, and I have often heard it said that the tribes of upper Whanganui owed their great success to the fact that they always adopted the *Toka-tu-moana* as against other tribes.

Of the *Ruahine* (old woman) I know but little, but have heard that in some respects it resembled the *Kawau maro.*

The *Manu-kawhaki* and the *Rua-tupuke* were those forms of warfare mostly used against the *pakeha.* In the former case the strategy consisted in this that the Maoris gradually retreat from one chosen position to another, until they had converted the battle into a running fight, during which they took every advantage of the ground and laid ambuscades from which two or three volleys could be fired, followed by a precipitate retreat to another favourable position, before the enemy could recover from the confusion attending unexpected volleys. The *Rua-tupuke* was conducted in much the same manner as the last, except that when retiring the active warriors would scatter to the left and right, and hiding in the fern and scrub, would appear at one and the same time on the flanks, rear and front of the enemy, to the great confusion and dismay of all but the most experienced warriors.

Many battles when given up as lost have at the last moment been won by the desperate courage of some chief or warrior who, collecting a few of his flying tribesmen, would place them so skilfully as to cause the pursuers to believe they were dealing with reinforcements. It was for this purpose that the great chiefs were placed in the rear of the battle, either to urge on the laggards or rally the tribe when broken, for this last could only be accomplished by a really great chief.



AN ANCIENT MAORI POEM.

By Tuhoto-Ariki.

This *karakia* was composed by Tuhoto-Ariki on the birth of his grand-nephew Tu-tere-moana, 14 generations ago, dating from Tuhoto-Ariki.

Whatonga = Hotuwaipara. Ruatea. Popoto (their canoe was "Kura-hau-po")
|
Tara (hence Te Whanganui-a-Tara—Native name of Wellington Harbour)
|
Wakanui
|
Tuhoto-Ariki — Turia = Hine-matua of Ngati-Kahu-ngunu
|
Te Aro-haere-tahi = Rakai-moari—a Ngati-Kahu-ngunu woman
|
Tukoko — Tu-tere-moana — Kahu-kura-mango — Hinetu

In order to define the date of this poem, the above portion of a genealogical table is given:—The "Kura-hau-po" canoe arrived in New Zealand from Tahiti with the "Fleet" *circa* 1350.—(Ed.)

HE WAIATA-KARAKIA.

I.

Nau mai E Tama! kia mihi atu au,
I hara mai ra koe i te kunenga mai
O te tangata i roto i te ahuru mowai,
Ka taka te pae o Huaki-pouri, ko te whare
5 Hangahanga tena a Tane-nui-a-rangi
I te one i Kurawaka i tataia ai
Te Puhi-ariki, te Hiringa-matua
Te Hiringa-tipua te Hiringa-tawhito-rangi,
Ka karapinepine te putoto i a ia

10 Ki roto te whare wahi-awa
Ka whakawhetu tama i a ia
Ka riro mai a Rua-i-te-pukenga, a Rua—
I-te-horahora, ka hokai tama i a ia
Koia hokai Rauru-nui, koia hokai Rauru-whiwhia,
15 Koia hokai Rauru-a-marua-aitu.
Ka maro Tama
I te ara namunamu ki tai ao,
Ka kokiri tama i a ia ki te ao turoa,
E Tama e i!

II.

20 Hara mai E Tama! whakaputa i a koe
Ki runga te turanga matua
Marama te ata i Ururangi
Marama te ata i Taketake nui o Rangi,
Ka whakawhenua nga Hiringa i konei E Tama!
25 Hara mai e mau to ringa ki te kete tua-uri
Ki te kete tua-tea ki te kete aronui i pikitia e Tane-nui-a-rangi
I te ara tauwhaiti i te Pu-motomoto o Tikitiki-o-rangi
I karangatia e Tane-nui-a-rangi ki a Huru-te-arangi
I noho i a Tonganui-kaea, nana ko Parawera-nui
30 Ka noho i a Tawhiri-matea ka tukua mai
Tana whanau Titi-para-uri, Titi-matangi-nui
Titi-mata-kaka, ka tangi mai te hau mapu
Ka tangi mai te roro-hau, ka eketia nga rangi
Ngahuru ma rua i kona.
35 E Tama e, i!

III.

Hara mai, E Tama! i te ara ka takoto i a Tane-matua
Kia whakangungu koe ki nga rakau matarua na
Tu-mata-uenga, ko nga rakau tena i patua
Ai tini o Whiro i te Pae-rangi, ka heke i Taheke-roa
40 Koia e kume nei ki te po-tangotango
Ki te po-whawha o whaka-rua-aumoko
E ngunguru ra i Rarohenga, ka waiho nei
Hei hoa riri mo tini o Tane-matua i te ao turoa,
I konei, E Tama! ka whakamau atu ki te Pito ururangi,
45 Ki a Tu-mata-kaka ki a Tu-mata-tawera, ki a Tu-mata-huki,
Ki a Tu-mata-rauwiri,
Hei whakamau i te pona whakahoro kai
Na Hine-titama, ka waiho hei tohu ki a Tane-matua
Ka whakaoti te pu manawa o Tane i konei
50 E Tama e i!

IV.

Hara mai E Tama! puritia i te aka matua
Kia whitirere ake ko te Kauwae-runga ko te Kauwae-roa
Kia tawhia, kia tamaua, kia ita i roto a Rua
I te pukenga, a Rua i te horahora, a Rua

55 I te wanawana a Rua-matua, taketake o Tane.
Nau mai e Tu-tere-moana kia areare o taringa ki te whakarongo,
Ko nga taringa o Rongomai-tahanui, o Rongomai-taharangi—
O Tupai whakarongo wananga, ka taketake i konei
Ki Tipuaki-o-rangi ka rere mai Poutu i te rangi
60 Ka whakaawhi i a Puke-hau-one, ka hoka
Hine-rau-wharangi i konei i a ia, kia taha mai
Ahuahu ahua te Puke-nui, ahua te Puke-whakaki,
Nau, E Rongo-marae-roa! koia te ngahuru tikotiko-iere
Te marua-roa o te matahi o te tau
65 Te putunga o te hinu.
E Tama e i!

V.

Wakarongo mai E Tama! kotahi tonu te hiringa i kake ai
Tane ki Tikitiki-o-rangi, ko te hiringa i te mahara, ka kitea i
Reira ko Io matua-te-kore-anake, i a ia te Toi-ariki
70 Te Toi-urutapu, te Toi-ururangi, te Toi-uru-ora,
Ka whakaputa Tane i a ia ki te wai-tohi
Na Pukao-rangi, na Oho-mai-rangi te wai whakaata
Na Hine-kau-orohia, kau-orohia nga Rangi-tuhaha,
Ka karangatia Tane ki te paepae tapu i a Rehua
75 I te hikumutu o Rangi, ka turuturu i konei te
Tawhito-rangi, te tawhito-uenuku te tawhito-atua,
Ka rawe Tane i te hiringa matua, i te hiringa
Taketake ki te ao marama, ka waiho hei ara mo
Te tini o whakarauika nei.
80 E Tama e i!

VI.

Hara mai E Tama! whakapau to mahara
Ko nga mahara o Tane-matua i tokona ai nga rangi
Ngahuru ma rua, kia tuhaha, kia tangi te piere
Kia tangi te wanawana, kia tangi te ihiihi
85 I konei E Tama! ka toro te akaaka-rangi, ka toro
Te akaaka-whenua, ka tupea ki te wehe-nuku-rangi
Ki te wehe-nuku-atea, ka takoto te urunga tapu-mowai
Ka whakahoro ki roto i te whare pukaka nui
Kia Rongomai-taha, ki a Rongo-mai-tuwaho
90 Ki a Rongomai-whakateka ka hoaia e Tane-matua
Ki te Iho-taketake na Tuhae-pawa na Io-matua—
Te-kore koia pou-takeke, koia pou-takiki
Ka kapua i konei te toi-ora ki te wheuriuri e
Hine-titama.
95 E Tama e i!

VII.

Hara mai E Tama! e piki ki runga o Hikurangi,
O Aorangi, he ingoa ia no Hawaiki mai i
Tawhiti-nui na o kau (matua) i tapa, e huri to aroaro
Ki Parawera-nui, ki Tahu-makakanui,

100 Ko te ara tena i whakaterea mai ai o tipuna,
E te Kauika-Tangaroa te uranga tapu o Pai-kea,
Ka takoto i konei te ara moana ki Harua-tai,
Ka tupea ki muri ko tai whakahuka, ka
Takoto te ara o Kahu-kura ki uta, ka tupatia
105 Ki a Hine-ma-kohu-rangi, ka patua i konei te
Ihinga-moana, te wharenga-moana, ka takiritia
Te takapau whakahaere, ka takoto i
Runga i a Hine-korito, i a
Hine-kotea, i a Hine-makehu, ka whakapau te
110 Ngakau i konei ki te tuawhenua, ka
Rawe i te ingoa ko Aotea-roa, ka tangi te
Mapu wai-ora i konei.
E Tama e i!

VIII.

Hara mai E Tama! e huri to aroaro ki
115 Te uranga mai o te ra, ki Turanganui-a-Rua
Ki Whangara; e hara i konei, he ingoa
Whakahua no Hawaiki nui a Rua-matua
Ka waiho nei hei papa mo te kakano
Korau, a Ira-nui, hei papa mo te kumara
120 I maua mai e Tiunga-rangi, e Haronga-
Rangi, ka waiho nei hei mana mo Mahu
Ki Marae-atea, tenei e Tama te whakarongo
Ake nei ki te hau mai o te korero
Na Tuwahi-awa te manu whakatau
125 I mau mai i runga i a Tokomaru
Parea ake ki muri i a koe, he atua
Korero ahiahi, kotahi tonu, E Tama! te
Tiaki whenua ko te Kura-nui te manu
A Rua-kapanga i tahuna e to tipuna
130 E Tamatea ki te ahi-tawhito, ki te
Ahi tipua, ki te ahi na Mahuika
Na Maui i whakaputa ki te ao
Ka mate i Wharehuhi o Reporoa
134 Te rere te morehu.
E Tama e i!

AN OLD MAORI POEM,

TRANSLATED AND PARAPHRASED BY G. H. DAVIES AND J. H. POPE.

INTRODUCTION.

The rugged lines set forth below require
Short introduction; reasons should appear
For bringing into light what some believe
Were better in the dark—or burnt with fire.

Demand for Maoris' knowledge is but small,
But still 'tis well worth while to understand
The thoughts of strong and brave, nay, peerless men—
Their "process" from the One down to the All!

We have in hand a manuscript replete
With thoughts of Maoris of the olden time;
Four hundred years, and more, have passed away
Since moulding of this poem was thought meet.

Our task—no easy one— is to restate
By means of paraphrase, in smoother terms,
The rude but pregnant thoughts and ancient lore
Of Maori predecessors—though 'tis late!

Our method, in the main, has been to place
The sequence of the thoughts on Maori lines
That best will help the *Pakeha* to read
The Maori, and the views held by his race.

We often have, in places quite obscure,
Used notes from Maori friends, who well can give
The drift of what is very dark indeed,
With instinct prompt right meaning to secure.

If here and there, to keep our thought intact
An extra word or two should be required
We've boldly used the needed increments,
And trust that readers will forgive the act.

Surely it were not wise to cast away
All hope of understanding pregnant thoughts
Of man primeval—somewhat crude indeed,
But showing trace of what we think to-day.

THE POEM.

Come hither, O my Son, I would thee greet;
Approach from Man's own secret, first abode!
Secure in darkness deep and genial warmth
Thou wast, till opened burst the barrier dark,

5 Disclosing workshop of creative power
And sex, by Tane-nui-a-rangi* made
From earth of Kurawaka. Thus was formed,
By mighty occult power, a noble maid
To be great Tane's spouse, and mother of
10 The human race;—For Tane's will it was
That man should have such might as he did wield,
That Man's companion, too, should hold large sway.—
Ennobled both, they share great Tane's work
And let him rest awhile.—But there is more,
15 Much more to say about this work of old;
From it the strength of Tapu† was derived
And (through the woman) handed on from sire
To son; so, also, influence divine,
And even powers demonic, thus passed down
20 The stream of ages in those days of yore.—
Now hither trends the matter with its force,
Concerned to form anon a progeny
A child that, by-and-by, will be a man!—
Meanwhile, he lives and thrives just here until
25 The fitting time for exit come; and then
His separate existence will begin.
So far, his process has been this: his eyes
Come first, the bones and marrow afterwards;
Still later on the sinews and the flesh,
30. The blood; and now, the heart, the liver, lungs;
The kidneys and the bowels close the list!
The child has been completely formed at length
So far as outward shape's concerned. Within
Grows power of knowing forms, and this can soon
35 Be brought to use—applied to everything! ‡
Now, when the child such faculty has gained,
He soon begins work with it, stretching forth
His legs, his hands, his neck, his tongue within
His mouth: now, sure, a sturdy, crisp-haired child,
40 And strenuous he'll be, and healthy quite,
When once his mother's birth pangs ended are
And she with joy looks on her first-born son,
Who now has come to face this outer world.

II.

O son, we welcome thee to thy career—
45 Make manifest thyself, Thou morning's Sun;
The Heav'nly dawn lights up the west, the east
Already bright: The hour has come when we

Tane may be considered the male principle.

†*Tapu*, as an adjective, means *sacred*; not always good; set apart, defiled.

‡So far as instinct may induce him to use powers acquired.

With water pure must sprinkle this our son
And take from him the sacred ban*, that nought
50 May stand as barrier to his swift advance,
In ev'ry kind of knowledge weighty.—He
Must serve as faithful judge of what is best.
A powerful thinker must he be, and brave.
Nor may he deem the culture of the fields;
55 To build a house aright; to lead in war;
Or other work that high-born man may do,—
Beneath him.—Through his toil the earth doth move.
O son, mark this: our common thoughts we can
Indeed, think o'er again as thoughts; but find
60 We loftier thinking hard to bring about,
If ours have centred been on common things.
For we can see and feel and firmly grasp
These small concerns; while this great world at large
Would seem immutable, for even gods
65 Who tried to think it other than it is.

III.

Come forward now and grasp that which is dark
And cause the light to clearly beam thereon.
'Tis true that toilsome is the task for man,
To bring to light the prayers to gods of old—
70 And sort without mistake our ancient lore,
To give a clear idea of early Maori thought
With aid of rite and saga;—nothing more
Than we can just repeat by word of mouth.—
Most difficult of things that reach us so,
75 Are spells and rites transmitted by the dead
Who had themselves in life through medium weird,
Most fully learnt the chants and prayers to grasp;
Transmitted, these became true *Wananga*,†
With power to move the living spirit force.
80 The lowest class of these deal with man's thoughts
Of evil. Then comes knowledge good and sound,
But not the highest. Now at last is found
The third, and formed in it is wisdom true—
Relation to the all, of Ill and Good.

IV.

85 So! here's the path which Tane climbed when he
From Earth ascended high and scaled the Heavens;
And reached the outermost Celestial Belt—

**Tapu.*

†*Wananga*:—Occult knowledge, *i.e.*, the knowledge of hidden mysteries.

The very home in Heaven this of Io,*
The chief and parent of the Gods. Just here's
90 The self-same path by which went up on high,
On whirlwind seated, Mighty Tane; till
He reached the doorway of Pu-moto, as
The wind that whistles and the gale that shakes
The whirling storms are these; 'twas by their strength
95 That Tane was conveyed to Heavens on High.
Twelve were the regions pierced by Tane when
The baskets three of precious heavenly lore
Were by him brought for Man from Heav'n to Earth.

V.

But Tane-matua then did also bring
100 The curse of crime and conflict from the sky
These were, by progeny of Rangi and
Of Papa, heedlessly accepted. Soon
They fought and were dispersed at Pae-roa.
Defeated; some to Heaven went and some to sea;
105 Some to the mainland, some to depths beneath
All in diverse directions; nor has peace—
To close this fearful war—been ever made,
In all the ages, to this present day.

VI.

A word or two will not be out of place
110 Concerning that long slide and plunge,
Taheke-roa named—the long descent;
It leads to realms infernal: here's Te Reinga!
Here no light appears—no single gleam;
An awful gloom for ever reigns: such is
115 The darkness of that lower world of Night,
Eternal. Where deposed Whiro† rules
And grasps with fearsome clutch the passing dead. (souls)
With horrid reptiles rules this dismal hell!
The gods infernal, sons of Earth and Heaven
Fight ever on with Tane's offspring, who
120 Their fellow men have slain—These go to hell—
The vilest spirits there—in Rarohenga—
The place of sighs and groans—just there they wait

**Io te kore anake*:—The best interpretation of this attribute is to be found in Tregear's comparative Dictionary. See *Kore*:—"The Primal Power of the Cosmos, the void or negation, yet containing the potentiality of all things afterwards to come."

†*Whiro* appears from the Moriori point of view to have been the one who in the *reinga* seized and held the spirits of the dead, hence apparently the dead associated with his name; but he did not appear as with the Maori in the conspicuous rôle of god of theft or thieves.—(A. Shand.) It is that view that is here applied.

As enemies, for hosts of Tane in
Th' infernal world. And here, O son! secured
125 Are western bounds whence raging fires burst forth
To validate the ban secured against
Incestuous Tane by his daughter-spouse—
Hence shameful juncture of his chin and breast.*

VII.

Come hither, Son; hold fast these principles
130 That thou may'st speed toward the gods above,
Even to those far off; digest, too, fast
Retain, and make thine own for good; be sure,
Whether exalted or laid low thou be;
For quickness strive and aims well based on truth,
135 Draw near, O mariner, and listen well;
Your ears be those of Rongomai the Great,
"The List'ner," Mark thou Tupai who knows well
The pedigrees and reels them off at once.
Midwinter in the sky moves every one
140 To plant the *kumara* crop, to earth up hills,
And clear out weeds. Now soon the growth of leaves
Begins, with aid of Rongo-marae-roa,
The *kumara* god or demon. Soon the month
For harvesting arrives; the *kumara*
145 With other food, the *paua,* eel; dried fish,
And birds in calabash conserved, and put
Away in store-house, called the *whata,* still.
It is not hard to see that summer must
The time of plenty be, for land and men:
150 When food for men abounds land gets its share!
List, O my Son; one only was the climb—
The Sacred climb of Tane up to Heaven.
Inspired he was by thought that there perchance
He might himself behold the nameless one!
155 The "I," the *parentless,* from whom did spring
The priestly influence and *tapu's* power;
Also, the power of life. Now Tane's self
Makes manifest—reflected from a stream
Where baptism takes place: Puhao-rangi,
160 Ohomairangi too, perform the work
The stream supplies the image, while the rest
Is done by experts. Tane is at last,
With tattoo, work for Rehua, sacred made.
At Heaven's very base, with title firm
165 The Ancient One of Heaven, and the source,
From which the rainbows and good demons spring,
And Tane excellent, became when trained
By sire; by Taketake, too, who stands on high,
On high in space,—the guide serene for those
170 Who capture fish.

*The reference is to Adam's apple—a development peculiar to men.

IX.

Come hither, then, my son,
Complete thy survey of thy Sire—of Tane,
By whom the heavens above once traversed were.
The years complete; ten months and more have passed;
The cold is late in coming, still we may
175 Bewail this cold, the crystal spikes, the Bear*
Henceforth, O son, the plants with fibrous roots
Shoot forth; tho' roots themselves disabled are,
Disrupted by the potent cold of space.
The chilly region o'er us junction finds
180 Of earth and sky—the fruitful source of rain—
Which makes our Earth a bridal room for plants
Along with Rongomai and Earth his spouse;;
This spouse, Hine-hau-one, pierced with grief
Deserted Tane, by the drastic course
185 Of vanishing, cold air becoming, and
By subtle means inducing death for man
Which never since has let him live right on.

X.

Come here, my son; we Hikurangi climb:
A title this of Aorangi, hither brought:
190 From Hawaiki far away, named by
Your forefather.—First southward turn and gaze;
And now north-west. In moving thus you've glanced
Along the line by which your ancestor
Paikea (name of mighty Ocean God,
195 Great Tangaroa) safely reached the shore,
Along the watery road of rumbling sea,—
Charmed later on, and called the Sea of Foam.
This path of the great Rainbow God leads straight,
If cautiously the foamy sea be met—
200 That hissing, whirling sea—Down quickly comes
Th' impelling sail—Attendant Tangaroa thrusts
The craft safe to the shore—and all is done!
How suitable the name.—The lengthened Twilight!
Aotearoa! With great sobs of joy,
205 They reach the shore! Aotearoa's shore!

XI.

Come hither, O my boy, and turn thy face
To glorious glow of Sun on Turanga—
On Whangara; not here were found these names,
They came from great Hawaiki to form
210 As 'twere a mother pit to hold out long,

*The constellation Ursa Major, probably.

And be as parent for the *korau** seeds
Of Iramu, and extra shelter too
For *kumara*. They who brought these plants here
Were Tiungarangi and Ho-ronga bold.
This food 'tis said, was used at Mahu's feast:
He wished for reputation as a host—
Be talked about, he would on public square,
And listen to "the backwash" of such talk.—
By Tu-wahia, † noted bird, a tale
That imitates mankind was brought right here
On board the "Tokomaru."—He would turn
And follow you—an evening ghost; he'd talk
Right on, O son—To guard the land his work.
The Moa this bird was—Kuranui—
Ruakapanga's bird burnt up
He was by fire of thine, by Tamatea—
With ancient, magic, all-consuming fire
Which Maui to this World did introduce.
Thus perished they in Reporoa swamp;
From which not one escaped, my Son!

NOTES.

By H. T. Whatahoro.

Translation by George H. Davies.

(The numbers refer to the lines in the original Maori poem).

2. *Te Kunenga mai o te tangata*:—Signifies the embryonic stage of man's formation.

3. *I roto i te ahuru-mowai*:—Signifies the womb, that being the place where no harm can reach the child.

4. *Ka taka te pae o huaki-pouri*:—Signifies that before the womb has conceived, a barrier is fixed, sacred it is; on conception her girlhood ceases, motherhood begins.

5. *Ko te whare hangahanga tena a Tane-nui-a-rangi*:—Signifies the first woman made by Tane-nui-a-rangi.

*The *korau* is the Cyathea medullaris—a large tree fern; the young shoots of it were eaten in old Maori times. As the text shows, the Maoris believe that it came here by the first canoe. (We rather question this, for the tree-fern called *korau* (properly *mamaku*) is not found outside New Zealand. Probably *korau*, the wild cabbage, is meant.—Ed.)

† "*Tuwahia*" for *Tuwahiaroa*.

6. *I te one i Kurawaka*:—Signifies that the first woman was made on Te Puke-o-Papa-o-Tuanuku,* which Puke is called the soil at Kurawaka.

7. *Tataia ai te Puhi-ariki*:—Signifies that now commences the bestowal of god-like *mana* to that woman who was first formed by Tane—because that through woman man was to be born into this world. *Te Hiringa matua*:—Signifies that woman first formed was decreed by Tane to be the mother of man, who was to be born in this world.

8. *Te Hiringa-tipua*:—Signifies that Tane endowed that woman who was made by him with sacred *mana*. *Te hiringa-tawhito-rangi*:—Signifies that the god-like *mana* of forming man, that is a child, was bestowed on this first woman.

9. *Ka karapinepine te putoto i a ia ki roto i te whare wahi-awa.*—Signifies the ingathering of blood to the place where the embryonic child is formed into a man-like shape, that *wahi-awa* being the placenta, that is the place where the child is, and the vehicle that enables him to have a satisfactory exit from his mother.

11. *Ka whakawhetu tama i a ia*:—The child acquires shape within its mother, first the eyes, then the bones, the marrow; after that sinews, then flesh; after that blood, the heart, the liver, lungs, the stomach and bowels.

12. *Ka riro mai a Rua i te pukenga, a Rua i te horahora*:—Signifies the child's form within its mother is now complete, and the child is endowed with full knowledge.

13. *Ka hokai tama i a ia*:—Signifies that the child being endowed with all knowledge (see 12) he commences to stretch out his legs, his hands, his head, and his tongue, within his mouth.

14. *Koia hokai Rauru-nui*:—Signifies a well developed healthy child when formed from his mother.

15. *Koia hokai Rauru-whiwhia*:—Signifies a vexing child, that is, he thrusts his foot through his mother's passage, or his hand, doing this to assert his sacredness. *Koia hoki Rauru-maruaitu*:—Signifies a still born child.

17. *Ka maro tama i te ara namunamu ki tai ao*:—Signifies the passing of the child through its mother's *namu*, passage, to the outer world.

20. *Whakaputa i a koe ki runga te turanga matua, marama te ata uru rangi, marama te ata, Taketake-nui-o-Rangi*:—This signifies an injunction to the newly born child, after the purifying ceremony and baptism that he must stand very high in the best of knowledge, vigorous thought, patience, courage and in skill with reference to agriculture, house building, the erection of fortified *pas*, warfare and all other worldly occupation.

*Puke is literally mound or mount, it is the classic mount of love, *i.e.* the mount immediately above the female *tore*, called by the anatomist *mons veneris*.—H. M. Stowell.

24. *Ka whakawhenua nga hiringa i konei e tama*:—Signifies that all thoughts, knowledge, and wisdom, as set forth in No. 20, have now become established in this world and are absolutely unmovable by any influence whatever, unmovable even if a god tried to move it.

25. *Hara mai, e mau to ringa ki te kete tua-uri, ki te kete tua-tea, ki te kete aronui*:—These three are the *wananga* (occult science) of knowledge of the prayers to the gods, the *wananga* of wisdom; of all evil that arises in the evil thoughts of man; secondly and thirdly, the *wananga* of the knowledge of all good works which emanate from good wise man.

27. *Te ara tau whaiti i te Pu-motomoto*:—Signifies the path by which Tane climbed up to Heaven, to Io, to the supreme god of Tikitiki-o-rangi (the highest heaven), the known name of that part of Heaven where the parent Io, the Great God dwells; the path which Tane climbed was by seating himself on a whirlwind; then Tane reached the doorway of that Highest Heaven, Te Pu-motomoto, being the name of the doorway.

32. *Ka tangi mai te Hau Mapu, ka tangi mai te Roro Hau*:—These *Hau- Mapu* and *Roro-Hau* are both whirl winds, being the winds by which Tane ascended to fetch the three kits of the *wananga* mentioned in No. 25. *Wananga* refers itself to the highest form of Maori genealogic, historical, or ritualistic recital, of which *kauwhau* is the more familiar term. *Wananga* embraces those lengthly recitals which, including fabulous genealogies, treat of the origin of all fabulous phenomena, including man himself, such recitals were delivered in the *whare wananga*.—H. M. Stowell.

38. *Nga rakau matarua a Tu-mata-uenga*:—Signifies that Tane-matua brought the *wananga* of evil and contest, which were accepted by the progeny of Rangi and Papa. That was the reason why they were discomfited when they fought at Paeroa and were dispersed into different localities, some to Heaven, some to the sea, some to the mainland (some to an infernal region?), and in divers directions. This is why peace has never been made in connection with this war down to the present day.

39. *Tahekeroa* (the long downward slide):—This is the path to the infernal regions. In this place, Te Reinga, is no light, not even the smallest appearance of light beams through that awful gloom. Such is the darkness of that lower world. Rua-ai-moko and Whiro are the gods of that place, Te Reinga.

40 *Te Po-tangotango te po-whawha o whaka-Ruaumoko*:—The darkness that may be felt, the groping darkness of whaka-Ruaumoko—Ruaumoko being the god who presides in that place, the Reinga; he and Whiro, with their companions, being offsprings of Papa and Rangi, who wage (eternal) warfare against the offspring of Tane in this world, hence man dies and goes thence to Te Reinga (place of departed spirits) where those evil gods are.

42. *Rarohenga*:—Another name for Te Reinga.

44. *Te Pito Ururangi*:—A portion of the *wananga* prayers connected with the *kete Tuauri* (Note 25, see *kete Tuauri*) which *karakia* was offered by Hine-ti-tama, the daughter of Tane and Hine-hau-one, who was the woman formed from the one at Kurawaka, (Note 5 and 6). It was that daughter of the first woman and Tane, Hine-ti-tama by name, who offered

up that prayer whereby the Adam's apple was formed in Tane's throat, and all his descendants, with the exception of the females, who have none, the reason being because her father lay with her as his wife, hence her anger, and it was a token of Tane's sin against her.

51. *Puritia te aka matua*:—This means the child's instruction in the eight *wananga* of the prayer of the gods, and the *wananga* of the prayer warfare, and the conduct of warfare.

52. *Te Kauwae runga te Kauwae raro*:—This is the *wananga* of the Heavenly gods and also that of the Earthly gods.

53. *Kia tawhia kia tamaua kia ita i roto*:—These are, that all the works (instruction) received in the *wananga* houses on the application thereof by the child, as youth taught by the *tohunga* instructors, no matter what subject the child may have been schooled in, to be all retained.

54 *A Rua i te Pukenga, a Rua i te Horahora, a Rua i te wanawana, a Rua mutua Taketake o Tane*:—These are descriptive of the young man's faculties. *Rua i te pukenga*—shown adaptability, quickness, respectively; power to grasp all things. *Rua i te horahora*—expansion of the faculties by human agency, instruction. *Rua i te wanawana* means his own innate perceptive faculties that have emanated from within himself. *Rua-matua-taketake* means the thoughts have now taken firm hold, there is no forgetfulness of knowledge, that he has been instructed in, it will never be lost or forgotten, whether gods or man.

56. *Tu-tere-moana*:—This is the child for whom this *karakia* was composed.

59. *Poutu-i te rangi*:—This is the name of a constellation in the heavens; when seen the elders commence to plant the *kumara* crop in the land, to earth up the hills, clear the weeds. Puke-hau-one is the hill in which the *kumara* seed was planted. *Ka hoka Hine-rau-wharangi i konei*, the leaves of the *kumara* begin to grow. Rongo-maraeroa is the *kumara* god. Hence the *Ngahuru-tiko-tiko-iere, te marua roa o te matahi o te tau*—the month for harvesting the *kumara*, storing it in the *rua*, and other food such as *paua*, eel dried, fish dried, birds preserved in calabashes are put in the *whata*; this is called the harvest time, when food is plenty, when there is much food. Excreta also are plentiful.

68. *Tikitiki o rangi*:—The last of the heavens, also known as Te Toi-o-nga-rangi, the summit of the heavens. *Te Hiringa i te mahara*:—This is intense inspiration enabling one to accomplish some great deed or to procure something, as when Tane was emboldened to climb up to the *Tiki-tiki-o rangi*, to procure the *wananga*, being impelled by his *whakaaro nui* he was enabled to procure that *wananga*

69. *Io-matua-te-kore-anake i a te Toi Ariki*:—This refers to god-attributes, and god-power. *Te Toi-Urutapu* means the sacred power enabling man to do god-like works, exercise god-like *mana* or a chief's *mana*. *Te Toi Uru-rangi*:—This was the power possessed by Tane, enabling him to enter the gates of Heaven. *Te Toi Uru-roa* is the vitality of man possessed by him till his old age, one phase of it is the preservation of Tane when climbing up Tikitiki-o-rangi and returning in safety to this world.

71. *Te Wai-tohi*:—The water where Tane was baptised at Tikitiki-o-rangi; that is, freed from *tapu* as the Maori says.

75. *Ka turuturu i konei te tawhito rangi*:—This is the beneficent work of the sun, of the moon, the stars, the winds, the mists, the clouds and the rain on the the earth causing food, trees and the plants of the earth to grow, and all things in this world to bear fruit, and water to be on the earth's surface. *Te tawhito Uenuku*:—The rainbow, also called Kahukura and a bow; the said Uenuku indicates rough weather, good weather, makes known the death to the sick, tells of war parties, and all important events are manifested by the said Uenuku from time to time. *Te Tawhito Atua* signifies the thoughts of Io-Matua-te-kore-anake, his works and his wishes that he is pleased that man should do.

77. *Ka rawe Tane ki te Hiringa mama*:—Signifies that Tane has become possessed of all good works for him to do in this world. *Te hiringa taketake ki te ao marama*:—Signifies good works and all good administration whatever of a permanent character unalterable by this world, which are and be for the good and benefit of all things of this world.

82. *I tokona ai nga rangi ngahuru ma rua*:—The elders of former times said that there were twelve Heavens, and that Tane propped up those Heavens, making each separate and distinct from the other, each in its own appointed place, that is why they are distant, each Heaven separate.

83. *Kia tangi te piere kia tangi te wanawana kia tangi te ihiihi*:—These three all mean that one Heaven is higher than another, nothing can climb up from one to the other, such are all the twelve Heavens, which is in one Heaven fears? that of another Heaven, such are all the Heavnns.

85. *Ka toro te akaaka rangi, ka toro te akaaka whenua*:—These two signify that benefits are ever being produced by all that is in Heaven, the sun, the moon, the stars, the clouds, the winds, the mists and the rain, and so with the things of the Earth, which are full of mutual benefit whether water, rock, soil, trees, plants, animals or fish, this is the meaning of this.

86. *Ka tupea ki te wehe nuku rangi, ki te wehe nuku Atea*:—A portion of the *karakia* known to the Maori *Tohunga* of former times, being a portion of the incantation used when Rangi and Papa were rent asunder, whereby all things in Heaven and earth were benefited.

87. *Takoto i te urunga tapu-mowai* —When Rangi was disjoined from Papa-tu-a-nuku, the things pertaining to Rangi become distinct from those pertaining to Earth; and all that we now see became absolutely unalterable from the time when Rangi was disjoined; the sun, the moon, the winds,, the clouds, the mists, the rain, the snow; summer, winter each follows its accustomed course; trees and herbage, grass; cattle, fish, man—each species follows, all are unalterable. That is the meaning of the words in line 87.

88..*Ka whakahoro ki roto i te whare Puhakanui*:—Signifies this world, the abode of all evil in this world; hence the *whare Puhakanui.*

89. *Rongomai taha; Rongomai-tuwaho, Rongomai-whakateka*:—These are the three gods administering the affairs of this world; they have the control of all evil.

90 *Ka hoaia e Tane ki te Iho-taketake na Tuhae-pawa na Io-matua-te-kore*:—Tuhae-pawa is a god inferior to Io-matua-te-kore.

91. *Ko ia Ihotaketake*:—Signifies the prayers of the superior gods with regard to subjects that such gods desire.

92. *Koia Pou-taketake, koia Pou-takiki*:—These two are parts of the prayer used by Tane and Tupai when they disjoined Rangi from Papa. These words were used in order that Rangi might remain permanently where he had been placed, and to render it impossible for him to descend therefrom; unmovable by any god whatever after having been so placed.

93. *Ka kapua te toiora i konei ki te wheuriuri e Hine-titama*:—This signifies that Hine-titama was the offspring of Tane and Hine-Hauone, the first woman, (see Note 44). The daughter of Tane-nui-a-rangi separated herself through grief because her father had taken her to wife (see page 1) that woman dissolved into cold air, hence death came upon man.

Ka puritia mai e taua wahine te Toi-ora:—That woman retained the human spirit; hence it is that the spirit lives, even so the Maori says; that woman when in this world was known as Hine-titama; when she passed away to the Reinga her name was changed to Hine-nui-te-po. When Maui, accompanied by his friends Patatai, Pitaka and Tiwahawaha went to kill Hine-nui-i-te-po death became permanent, and has continued down to the present; the spirit, however, escapes him (death).

96. *Ko Hikurangi ko Aorangi*:—These are the names of lands in Hawaiki from which the elders named mountains here in remembrance of mountains in Hawaiki. (Both are to be found in Tahiti Island.—Editor.)

98. *E huri te aroaro ki Parawera-nui*:—This is the name of a mighty southerly tempest, which is called Parawera-nui; Tahu-makaka-nui is a mighty north-westerly wind; these are the winds that brought the canoes of the ancestors hither from Hawaiki.

101. *Te Kauika Tangaroa*:—This signifies whales, called Pakake by the Maoris. *Te Urunga Tapu o Paikea*:—Is a sacred word used by the ancestors in their prayers when these refer to whales. The word *Paikea* is a name for whales, in number more than 1, 2, 3, up to 100, say 1000 or more. Te ara moana: If a canoe travels on the sea its wake in the sea is Harua-tai.

103. *Ka tupea ki muri ko tai whakahuka*:—Means that when the canoe goes quickly through the water, the froth of the sea at the bow and on the paddles is seen; the froth of the sea is left as the canoe proceeds.

104. *Kahu-kura*:—The bow as seen in the Heaven, which Maoris used to consider a god.

105. *Tupatia ki a Hine-makohurangi*:—This signifies that when the canoe came from Hawaiki the stern was protected as a barrier against the wind, being protected by fog. Hence Hine-makohu-rangi:—Short word is *kohu*.

106. *Ka patua i konei te Ihenga moana, te wharenga moana*:—These signify the sea waves which died down for lack of wind, the violence of the wind being arrested by the fog, hence there were no waves.

107. *Ka takiritia te takapau whakahaere*:—These are the incantations of the *Tohungas* who were on board of those canoes of former time, which ceased on the *Tohunga's* seeing that he was keeping his course.

108. *Ka takoto i runga i a Hine-kori, a Hine-kitea i a Hine-makehu*:—These three were whales whom the *Tohungas* by their incantations summoned to come and support the canoes. These whales came and clung to either side of the canoe; if there were four of such whales, two would be on one side and two on the other, and carry the canoe whither it was going. These are the names of the whales that bore up Takitimu—Hine-korito, Hine-kitea and Hine-makehu.

111. *Ka rawe te ingoa o Aotearoa*:—This signifies the joy felt by the people on the canoe who had voyaged so far across the sea, on their getting sight of this land Aotearoa. Hence the appropriate name Aotearoa.

112. *Ka tangi te mapu wai-ora*:—This signifies the great joy felt on reaching *terra firma* with the full knowledge that they were saved.

115. Ko *Turanga-nui, ko Whangara*:—These are names given by the elders, names of the lands occupied by them at Hawaiki, and given in remembrance of their permanent names there.

119. Iranui was a sister of Kahu-ngunu, son of Tamatea of Hawaiki. The girls had a longing for *korau* to eat, that is why they procured seed of it.

120. On Iranui's arrival at Turanga she sowed her plot of ground with *korau*, hence the saying:—"A plot in which to plant *korau* seed." *Ko Turanga-nui ko Haronga-rangi*:—These two are birds whose names, so the elders say, are those given; these birds were sent from Hawaiki to bring *kumara* seed to Aotearoa.

122. *Marae-atea*:—This signifies that when Mahu made a *kumara* feast formerly in honour of some tribes, he through that liberality became famous amongst the tribes of Turanga-nui. The fame reached other places and implied his *mana* among the people, hence that saying, the *mana* of Mahu is freehandedness.

124. *Ko Tu-wahi-awa*:—That person made a false statement, saying that he brought the dedicated (? deified) bird on the Tokomaru canoe from Hawaiki, Te Manu Whakatau being the name of the bird called the Moa. A person who was of the same canoe heard of this, and showed that the statement made by the man was false.

127. *Kotahi tonu e tama te tiaki whenua ko te Kuranui*:—This is to show that what they saw on their arrival in this island was that bird the Kuranui, that being the bird's permanent name. "Moa" was a name that came from the *pakeha*. When the Maoris were asked by *pakehas* if there

were "any more" of these large birds, these Maoris said amongst themselevs: "Surely 'Moa' is the name of this bird in the country from which these *pakehas* come." (This explanation about the origin of the word Moa, will not do; for it is found in old Maori songs several hundred years old.—Editor.)

129. Ruakapanga was the first man who saw the moa, hence the name: Ruakapanga's bird. (Probably Mr. Davies' informant has got somewhat adrift here. For the story of Rua-kapanga, see Mr. Best's "Wai-kare-moana," and also another version in the (as yet unpublished) "History of the Taranaki Coast."—Ed.)

130. *Te ahi tahito, te ahi tipua, te ahi na Mahuika*:—Signifies fire descended from the gods above, a sacred fire obtained by Mahuika. Now, Mahuika was an ancestor of Maui's. Maui brought the fire, asking that it should be given to him; hence fire was obtained for this world. On Tamatea's arrival, he set fire to this island, the fire burnt so fiercely that the moa ran into the lagoons for safety, and sank therein. Hence the expression, perished or died in the Reporoa swamp.

NOTES AND QUERIES.

[185] Hawaiian Annual, 1907.

We have received a copy of the above useful publication, and note that as usual it contains much matter interesting to the Polynesian scholar. In this issue Mr Thos. G Thrum publishes a paper on the old Hawaiian *Heaus;* the islands dealt with being Kauai and Oahu, on the former of which there are over 95, and on the latter 72, some of them historically interesting. A brief description is given of each, and some indication of their history. In a second paper on "Tales from the Temples," Mr Thrum enters into more particulars of some of these *Heaus,* with full descriptions, plans, etc. The author hopes to complete the record of all of these old temples throughout the Hawaiian Islands. The Hawaiian *Heau* is the equivalent of the Tahitian *Marae,* and Maori *Tuahu,* though at the same time the two latter can scarcely be compared, for the *Heau* were enclosures walled with stone. The rites performed, however, were much the same in all cases, and were intimately connected with the religious life of the Polynesians. There are other notes on Hawaiian tradition in the same number as well, all of which are of interest to Polynesian scholars.

[186] Breaking Elbow Joints.

I think many of the notes in the JOURNAL most interesting, especially where they bring to light new facts, by experts.

I want evidence on this point: A half caste Maori told me that the night he was born one of his parents dreamt that he would be a famous *toa.* Soon after his birth, he told me that both his elbow joints were bent so far back that, as I understand, each *olecranor, i.e.,* the funny bone,—the part that locks into the hollow of the lower end of the *humerus,* was broken. He told me this was done in order that his arms could go further back, which gave greater play, and was therefore a great advantage in using Maori weapons. I am sure the story is true. Can any member supply more knowledge of this?

Recently, in a French work, I read: "In the shape of ornament, Australian aborigines disarticulate the *olecranor* in infants, and thus procure for them an elbow fictitiously very prominent." The coincidence in this extraordinary practice is amazing. Can any reader help me with further facts.

ALFRED K. NEWMAN, Wellington.

THE TOHUNGA MAORI.

By Lieut.-Col. Gudgeon, C.M.G.

IN the good old days preceding the arrival of the trading Pakeha on the coasts of the Ika-a-Maui; the *tohunga* was by far the most important man in a Maori tribe, and this was especially the case when it happened that the same man combined exalted rank as a chief, with the priestly power and knowledge with which all *tohungas* were gifted. Given this combination of rank and knowledge, and such a man would be known as the *Ariki* or supreme head of the tribe. An *Ariki* of this class would—to speak irreverently—be *tapu* an inch deep, and would moreover communicate his personal sacredness to everything he touched; so that if anyone were so ill advised or so ignorant as to give him water in a cup or food in a plate, he would out of kindness to the incautious owner pound those utensils to dust in order that no harm might come to those who, being less sacred than himself, might use the same in ignorance of the power of his *tapu*. Personal *tapu* might never be lightly treated or ignored, for common men have been known to die suddenly after using a pipe dropped by a *tapu* chief, or after eating the remains of food cooked for, and partly eaten by, such a man.

A *tohunga* whether *Ariki* or not was always more or less *tapu*, sometimes to a degree that imperilled his very existance, and made him a very unsafe companion, but the value of his services to his tribe could not be overestimated. For instance, no war party could set out on its destroying course, until it had first consulted the *tohunga* and obtained his approval. This might or might not be withheld, for the question of consent would depend altogether on the result of his communion with the tribal gods, whose answers were for the most part so very indefinite in character, that in the matter of obscurity they might have challenged comparison with those of the Delphic Oracle.

Occasionally the *tohunga* would deign to translate the replies of the gods into intelligible Maori, for the benefit of the warriors who were so deeply interested, but more often if the reply was obscure he would decline to commit himself, and allow the tribe to draw its own conclusions. This last course was pursued when the valient men of Ngati-Kuri anxious to attack the people of the Bay of Plenty, consulted their

renowned *tohunga* (Te Haramiti) and received the following answer: "A desolate land! A desolate land!" Tiki-whenua and his men had been so often successful, that they could not believe in the possibility of defeat, and for this reason they somewhat hastily concluded that the desolate land must be that of their enemy. This erroneous deduction was gallantly expiated on "bare Motiti," where they fell to the last man surrounded by the exulting Ngati-Awa. One cannot justly blame the *tohunga* for this unfortunate occurrence. The Ngati-Kuri were brave and somewhat hasty in their conclusions, and there is always the possibility that Tiki-whenua and his merry men may have committed some offence against the gods, in which case they were without doubt rightly punished; but their sins of omission or commission we shall never know, for they were all slain, and among them the great Haramiti, who thereby became entitled to the benefit of the proverb "*De mortuis nil nisi bonum.*"

To a Maori the *tohunga* was the sole medium of communication with the ancestral gods; he was the exponent of the *karakia* (invocation), a word that is often improperly rendered by the English word prayer. I am moved to make this remark by the fact that there is really no element of supplication in a Maori *karakia*. The gods of that people would very properly despise a man who abased himself before them, but they were at all times prepared to do their duty towards mankind, if compelled thereto by a man who possessed the requisite *mana*, and hence the value of a first-class *tohunga*.

The *karakias* were moreover the personal property of the *tohunga* and his disciples, and in many cases were known only to them, therefore, the services of the *tohunga* had a real market value in the eyes of the tribe, so long as there was no doubt as to the efficacy of his *karakia*, which same depended very much on the personal *mana* of the *tohunga*.

It cannot perhaps be said that each tribe in New Zealand had its own tribal deity; but it would seem that each of the well-known canoes and the tribes descended from the ancestors who came therein had their own god, and this fact I regard as fairly strong proof, either that the Maoris of that remote date belonged to separate and probably hostile tribes, or that the canoes did not all come from one and the same island of the Pacific. Of these deities the most important are:—

Maru	.. God of the Whanganui and Arawa tribes.
Uenuku	.. God of the Waikato and Mania-poto tribes.
Te-pou-a-Tuatini	God of the Tuhoe tribe.
Rongomai	.. God of the Ngati-Porou and Kahu-ngunu tribe.
Tama-i-waho	.. God of the Whakatohea and other tribes.

These deities were it is said of a benevolent nature, and as a rule ready to intervene on behalf of mankind without much persuasion, provided always that they be treated with the consideration due to inhabitants of the nether world. There were, however, other gods, of

whom I speak in the past tense since, it is not certain that they still exist, who were malicious and man-destroying spirits. Of this class was the Ngati-Porou god Kahu-kura, who, it is said, was visible to men only when they were eating: then if misfortune was at hand Kahu-kura would appear to his victim in the form of a red lizard. An occurrence of this nature was a golden opportunity to the tribal *tohunga*, who, if he could avert the impending evil, would gain, not only substantial reward, but also that form of reputation to which *tohungas* were no more insensible than other men.

From the foregoing, it will be plain to my readers that those chosen as the recipients of the traditionary lore of the tribe were mentally superior to their fellow tribesman. Only the very clever boys were chosen as *tauira* (disciples), and of these but few completed the severe course of training in the Whare-maire (school of mystery), for the reason that it required a very able man to retain and assimilate the vast stock of tribal history, songs, *karakia*, and genealogical information, which were absolutely necessary before a man could start in life as a first-class *tohunga*.

Certain of the sayings of the more famous *tohungas* have been handed down from father to son, even to the present day, as sacred utterances, for the reason that these words were to the Maori mind both poetical and obscure, and therefore were not understood at the time; they were, moreover, possessed of a certain weirdness which suggested to the mind of the tribe a sense of impending evil. Such sayings, though little understood at the time, were none the less retained in the minds of those who heard them, partly out of respect for the authors, and in part because they were the last words uttered by a great man, for a Maori holds that the near approach of death invests a man with both wisdom and the gift of prophecy, and hence such sayings were held to be almost sacred until in due time that which had been obscure became plain to all men. Of this class were the proverbial sayings of Tiriwa, a very famous warrior priest of the Ngati-Apakura, who probably died about the date of Capt. Cook's arrival in New Zealand. One of these sayings is rather singular, and would seem to indicate that Tiriwa had the gift of prophecy in a high degree. His words were as follows:—"*Kei tua i te awe kapara, he tangata ke mana e noho te ao nei, he ma.*" It is not easy to give a translation of this very figurative and idiomatic sentence, but the idea may be rendered somewhat as follows:—"When the tattooed face has passed away, strangers will occupy this world (New Zealand). They will be white." It was not till the Pakehas appeared on the scene that the Maoris really comprehended the full meaning of this speech. Then, however, it was known that Tiriwa had foretold our coming.

Yet another of this man's speeches is worthy of notice, inasmuch as it has made a lasting impression on the mind of his tribe, probably

from the fact that the meaning is distinctly uncertain. It is this—"*He roto kei te rangi, ko mangungu; te kai o roto he mapunapuna h manewanewa.*" This we may interpret—"There is a well of dissati faction in the heart of man, and hence vexation and anxiety."

In like manner Te Rangi-tauatia, a very learned man of the Ngat Porou tribe, when at the point of death, foretold the occupation of th tribal lands by the Nga-Puhi and the European. His words were—"*Kia toro te pakiaka hinahina i runga i au, ka rongo ake au e 'mara' ana 'kihi' ana.*" 'When the roots of the *hinahina* have grown over my grav I shall hear the *mara* and the *kihi*.' This saying was not understoo by the Ngati-Porou, for at that period they had not seen the Nga-Pul of the far North, nor had they heard the the peculiar salutation "*E mara*," common to that tribe and to no other. Still less had the seen the Pakeha or heard his hissing speech, and therefore they kne not the meaning of the *kihi*, which is descriptive of the sibilant sound in our language, which are so strange to Maori ears. The prophecy interesting since it recognises not only the possibility of a future stat but that the dead had a knowledge of, and interest in the affairs of th world even after they had left it, and their spirits had entered Amet the Hades from which there can be no return.

As a rule a *tohunga* was treated with great consideration, not s much from love of himself or office, as from a very natural dread of hi power and supernatural connections; for such a man had ever at hi command gods, *taniwhas* and other familiar spirits, many of whom when in the flesh, had been his own ancestors, and had by virtue of th *karakias* of the *tohunga*, a limited jurisdiction over the affairs of ma and would when called upon avenge any slight offered to their master for such was the position occupied by a *tohunga* that he did not sup plicate assistance, he demanded it, and so long as his *mana* lasted h received it. But if by any sin of omission or commission he lost hi *mana*, his own gods would be among the first to destroy him.

In the good old times if a man fell sick his ailment was attribute to witchcraft; for at that period of Maori history, men died only o old age—"*te mate o Aitu*"—or perchance in battle, and therefore i was that fancy deaths were considered unfashionable and uncanny, an were almost unvariably ascribed to bewitchment. In all cases of thi nature the services of a *tohunga* were required with as little delay a possible, in order to counteract the mischief. The greater the reputa tion of the *tohunga*, the better the chance of the patient to retain hi hold on this world, since it then became a duel between the *tohung* and the wizard, the prize being the life of the afflicted man. If an person learned in the black art desired to take the life of an enemy, h would, as a preliminary measure, procure some article belonging to hi intended victim; such as a lock of his hair, piece of his clothing, o shred of his finger nails. With any one of these things in his possessio

he would destroy his subject within a week, for be it understood that the art was always most successful, when practised through the medium of something belonging to the doomed man or woman, and such a medium would be called the *Hau* or *Ohonga.*

There were tribes in New Zealand which it would seem had but little knowledge of the mysteries of witchcraft, whereas there were others such as the Tuhoe and Whanau-o-Te-Haemata, who were famous or perhaps infamous for their practice of this science. As for the last named tribe, I have heard it said that travellers passing the village of Akuaku, never failed to walk within the wash of the tide, in order to hide all trace of the foot print. This was deemed to be a necessary precaution when in the neighbourhood of the descendants of Te Haemata, for that tribe were credited with the power of taking the *manea* of the wet foot print, and in this manner bewitching the passing stranger. Given a man with the requisite knowledge of this destructive art, he could not only kill a man, but could also inoculate him against any form of witchcraft, so that from the date of the operation he could defy all of the powers of darkness with impunity. That grand old warrior of the Ngati-Porou, Major Rapata, told me that when a very young man he was inoculated against every form of *makutu*, and therefore he feared no wizard, however great his powers.

I have asserted that a man could be destroyed in a few days by means of witchcraft, but I ought to have made this reservation: provided no greater *tohunga* intervened to save him. In such a case the curse, like the chickens, might come home to roost, and destroy the man who had invoked the evil thing. This *makutu* business was indeed the dangerous part of a *tohunga's* profession, for if a man believed that his life was threatened it was not unusual for him to load his gun and anticipate the ordinary course of events by shooting the *tohunga.* I have known more than one instance of this nature: in one of these an old man, who had threatened his daughter-in-law because she refused to allow him sole charge of his grandson, was shot by his own son with the full consent and approval of the tribe. He was rather notorious as a wizard, and it was felt that he could be spared.

Among the many duties that devolved upon a *tohunga* was the imposition of the *tapu*, and its removal from any person or thing whensoever the interests of the tribe demanded this exercise of his powers. He was also required to offer up the invocations to compel those sea gods and *Taniwha*—who might have power over the sea and its inhabitants—to behave quietly, and ensure the safe return of fishermen.

The adventures of Te Manihera, a chief of the Ngati-Ira of the Wairarapa, will serve to illustrate the strong belief held by the Maoris as to the power of their old gods and *tohungas*, as also their very natural desire to keep on good terms with the great god of the Pakeha. It would seem that shortly after Christianity was introduced into the

Wairarapa, Te Manihera—then a very young man, but of high rank-
accompanied the old men of his tribe on a fishing excursion. Now
is very noticeable, that under no circumstance does a Maori displ
more ceremonious care than when engaged in deep-sea fishing. C
such occasions, even at the present day, the observances of their ancie
religion are not neglected. No food is taken in the canoe, and in ma
cases the crew are not allowed to smoke, and all of this is done to th
end that the great god Tangaroa (Poseidon) may allow his descendan
to be slain without attempting to avenge them. I refer to the fishes
the sea when I speak of the descendants of Tangaroa, for they a
generally referred to under the collective name of Ruamano (the tw
thousand). On this occasion we may presume that some importa
ceremony had been neglected, for hardly had the party reached th
fishing grounds, when a sudden storm arose and raged with suc
violence, that the canoe was blown out to sea, despite the efforts of th
crew. From the foregoing pages my readers will have discovered, th
the Maori is nothing if not a believer in the efficacy of the *karakia*, an
therefore, as the crew of this wind-tossed craft had but lately bee
converted to Christianity much prayer of that variety was offered u
but to very little purpose, seeing that for twenty-four hours their sk
was severely taxed to keep afloat. During this period of danger a
suspense, the old men on several occasions implored Te Manihera
allow them to use their old and time-honoured remedies for extrem
cases of this nature, saying: "It is on your account that we a
"anxious, to us it matters little, tho' we should never again set foot
"land, for we have come near to the end of our lives, whereas you a
"only at the commencement of yours; hence we ask you to allow us
"call on the spirits of your ancestors to save us."

To Te Manihera, who had all the fiery zeal of the recent conve
this was a serious request, for the Missionaries had given him a fair
vivid impression of the fate reserved for those who would relapse in
heathenism. He furthermore felt that it would be mean to desert h
newly acquired faith on the first breath of danger, and that Christiani
being as it were on its trial, it ought to be given a fair chance of pro
ing its value. It is not improbable that he felt like the animal
tradition when between the two cabbages, but whatever his feelin
may have been he resolved that the Christian faith should have a sho
and sternly forbade any appeal to the old gods, whether ancestra
taniwha, or otherwise. At the end of the twenty-four hours things h
not mended for the better, and then Te Manihera, feeling that he h
done all that could reasonably be expected from the most zealous co
vert, consented—though unwillingly—to leave matters in the hands
his heathen friends, and who shall blame him for this backsliding, li
is sweet at the age of twenty years, and he was worn out with cold a
hunger. Then was heard the weird chant of the spirit controlli

arakia, calling on the sea gods and monsters of the deep to come to ıeir assistance, and this ceremony being finished the elders of the party equested the young chief to lie down and rest, since there was no ırther cause for anxiety. When Te Manihera awoke on the morning ollowing, he found that the weather had changed and that the sea was nooth, though the canoe was trembling all over by reason of the speed ith which it was rushing through the water unaided by either sail or addle. The facts of the case were, however, simple and explainable; or among the numerous ancestors of Te Manihera were many sea gods nd *taniwha*, who, when called upon, had taken the matter in hand *con more*, and were now rushing the craft swiftly through the water, and nally brought them safely to land.

A respectable *tohunga*, that is a man of any standing in his profes-ion, would, as a rule, disdain to use his powers against any ordinary ıan who might affront him, unless, indeed, the insult was so gross that could not be passed over, in which case discipline had to be main-ained. Between rival *tohungas* there was neither love, forbearance, or generosity, bitter enmity was the rule, and they did not hesitate to estroy one another whenever opportunity offered; thus verifying the uth of the old adage, that two of a trade can never agree. I may ıention as a mere matter of detail that all *tohungas* are not respectable, nd I have known at least one of them, viz.—Te Uhi of Whakatane.

Of all the many exploits performed by *tohungas* of bygone ages, nd recorded by tradition, it is hardly possible to imagine a more rrible exhibition of occult power, than that which is said to have esulted in the *heke* (migration) of Maruiwi. This tribe is said to have escended from the remote ancestor Awa-nui-a-rangi, and to have sided in the Waimana* Valley, under the *mana* of one, Awatope, who ad married a woman of the Arawa tribe. This woman had living ith her a son, by a former marriage, named Koira, and an argument ose between that man and Awatope as to the proper time for digging nd storing the *kumara*. Lest it should be thought that this was a atter of small importance, I may mention the fact that anything con-ected with the growth of the *kumara* was, in those days, regarded as ıcred; and hence the disputants maintained their respective views with uch warmth. Koira contended that the crop should be gathered on e first appearance of the star Whanui; Awatope held other views nd enforced them by striking Koira. Now, the latter belonged to e great Arawa people who call themselves the "Migration from eaven"; it was therefore impossible that Koira should tamely submit such an insult. Intent on vengeance he returned to his grandfather, akeiao, the eldest son of Rangitihi, and demanded his aid. Accord-g to tradition, Rakeiao had at this time reached the utmost age of

* Waimana is a branch of the Whakatane River, Bay of Plenty.

man; but his *mana* was still great, and in spite of his advanced age he caused himself to be lowered into a deep narrow pit—which had been dug for the purpose—and there standing on his head in an exceedingly uncomfortable and undignified position, repeated the terrible curse known as a 'Whakatahi.' The result of this ceremony was that fear and apprehension fell upon the Maruiwi. From that time forward there was no peace or safety for this unfortunate people. They were impelled by some hidden power to leave their homes, and attack other strong tribes in the vicinity, for their courage was unabated in the presence of an enemy; it was only the unseen that they feared. Often successful, they were nevertheless driven from place to place, so that all men knew that they were deserted by the immortal gods. They could rest neither by day nor night, and were often smitten with sudden panic, which impelled them to wander too and fro like the restless spirits of evil men; until at last being worn-out and half crazed by reason of their fears, they, in the darkness of the night, walked over a steep cliff and fell into the bed of the Tutaekuri river: the edge of the cliff being hidden from view at that time by a strong growth of *Kiokio* (Lomaria). It is said that the blood from their bodies tinged the waters of the river, and that this fact led to the discovery of the remains, certain it is that the locality of the tragedy is still pointed out by the tribes of inland Hawke's Bay, and the place itself is known as the Waro-o-Maruiwi.*

In this manner perished not only the Maruiwi, but also a remnant of the ancient tribe of Kawerau and others, who, being fugitive from their own lands, had joined the *heke* of Maruiwi; but it is not true that all of the Maruiwi were destroyed, for there is not a chief in the district of Hawke's Bay, who cannot boast descent from that tribe, or who does not trace a line of ancestry from Awatope. It seems to me that the Maruiwi were identical with the Tini-o-Awa, of whom it is related that they were living with the Whatumamoa, when Taraia and Te Aomatarahi invaded Hawke's Bay some twelve generations since.†

Perhaps the greatest *tohunga* of modern days, in the matter of witchcraft, was the notorious Te Kooti, indeed most of his power over the Maori people was the result of a belief, not altogether unfounded, that those whom he disliked did not live to a green old age. In any other capacity than that of wizard, Te Kooti could hardly be classed as a *tohunga*, for his character in early life was so bad that no man possessing priestly knowledge would have taught him the carefully hidden mysteries of the craft. Undoubtedly, Te Kooti did pretend to have the gift of prophecy, and if true this would involve a knowledge of *matakite*

* The Waro-o-Maruiwi is close to the coach road from Napier to Taupo, within a mile of Te Pohue Village, according to other accounts, and not at Tutae-kuri.—Ed.

† See Journal Polynesian Society, Vol. xiii., p. 155.—Ed.

second sight); but I have heard that in private life he laughed at is own predictions, a most improper and irreverent proceeding, which ould in itself be sufficient to condemn him in the opinion of any lecent Maori, even though there had been nothing else objectionable bout the man. It was, at any rate, sufficient to show that he was not *tohunga*, but, from the Maori point of view, a dangerous imposter, ut bold beyond all measure.

Shortly after the escape of the Maori prisoners of war, from the hatham Islands in 1868, and while they were yet on board the 'Rifleman,' the sea being rough, and the wind adverse, many of the weaker pirits became alarmed at their position, for they feared that they ould not reach the main land, or that they might, perchance, be reaptured by some wandering war-ship. When this state of mind ecame known to Te Kooti, he saw that there was danger to himself n such sentiments, if allowed to continue, he therefore boldly took the nitiative, and declared that there was a Jonah on board the schooner, nd after communing with his gods indicated an old man, who was a ear relative of his own, as the offender, and ordered him to be thrown verboard. This order was promptly obeyed, for the fugitives had not et reached that stage of terror and distrust, which might have encourged them to disobey their spiritual director. The remedy was heroic ut it was attended with the best results, for, not only did the wind and ea moderate, but a quick passage was made to a point twenty miles outh of Poverty Bay, where the whole party landed unmolested.

Among his fellow-fanatics, Te Kooti gained great credit for his beaviour on this occasion, and apparently he deserved it, for to them it eemed to be a genuine case of *matakite*; but, I regret to say, that many ears after this same Te Kooti, while discussing the affair with a friend f mine, laughed at the idea of a Jonah, and then revealed the real notive for destroying his aged relative. He said: "The old man had ot behaved like a friend or relative to me, he had done nothing but roak, predicting an evil end to all of us, and had frightened some of he more timid men so that they were almost ready to turn round and ssist the crew against me and my friends." Te Kooti, in nipping this rowing discontent in the bud, showed all of the qualities necessary in leader of men; but from the *tohunga* point of view, it does not excuse is assumption of the power of *matakite*, when he clearly had not the ift.

Many years ago I had the pleasure of arresting the famous Te Uhi whom I have already mentioned), under circumstances that gave me very fair insight into the position held by men of his profession mong the Maoris. This event took place during the year 1865, at hich period the Opotiki district was occupied, in force, by a large ody of the Colonial troops, who had captured many prisoners, of whom erhaps thirty had taken part in the murders of Messrs. Volckner and

Fulloon. Te Uhi was at this time living in a village at no great dis tance from our camp, and unmolested, for he was regarded as a ma well affected towards the European. Consequent, however, on infor mation given by some of his own people, to the effect that he ha instigated the murder of Mr. Fulloon, and the crew of the cutte "Kate," I was ordered to arrest him, dead or alive, and was at th same time warned that Te Uhi was a dangerous man, and that it woul be well that I should take a few men with me. To this end, I pro ceeded by way of the camp of the Native Contingent, where there wer many young men idling about. To these men I said—"I want som of you fellows to come with me and arrest a murderer." About half o those present at once seized their rifles and stood ready to march of when I added—"We go to arrest a man called Te Uhi." Instantl the demeanour of the men was altered, some of them promptly disap peared, while others said plainly that they did not care about goin unless they were allowed to shoot him at sight. This behaviour wa to me inexplicable, for at the time I did not know that Te Uhi was th terror of the district, and had whatever credit might be due to th fact of having bewitched many people. At last Winiata Te Pakore one of the bravest of men, solved the difficulty by saying—"You ar asking us to do no ordinary work, Te Uhi is a great wizard, and a ba man, and you at any rate know that I do not fear death, but this ma can kill me by *karakias*, against which I have no defence. Why the should I face him?" I admitted that this view of the case was fai enough, but pointed out that my orders admitted of no delay, and they would not come with me, I must, perforce, arrest the man singl handed. The idea of deserting me in the hour of danger was a thin that Winiata could not entertain, he therefore decided to go at a hazards, and take a leading part in the proceedings. Probably ver few Europeans will be in a position to realise the courage shown b my little friend, when he elected to join me in the arrest, for, howeve brave a Maori may be, he is none the less desperately afraid of th power of the Maori gods. I, however, knew my man, and was fron the first confident that he would do his duty at any cost.

En route to the village, Winiata gave me the benefit of his view on the subject of wizards. He said that nothing would persuade hi to enter Te Uhi's *whare*, for the reason that he had probably be witched the door posts thereof, in anticipation of the visit, and in succ case anyone touching them as they entered the *whare*, would soon b as dead as the proverbial herring. Indeed, it was not possible to sa what this man, aided and abetted by his evil gods, might not do, an therefore it would save much trouble if we were to shoot him quietl at sight, and say that he had resisted or tried to escape. He, more over, dwelt strongly on the point, that whatever there might be o kudos in the affair would result from his death, and not from his arres

There was so much simplicity and truth in these arguments, that I did not attempt to argue the point. I simply assumed the *rôle* of the guileless European, and objected on high moral grounds to such crooked ways, at the same time pointing out that as *tohungas* had no *mana* over the Pakeha, I would enter the *whare* and arrest Te Uhi, while Winiata stood outside ready for any emergency that might be settled with men or men's weapons. One stipulation he did, however, make in the interest of Te Uhi, namely, that I should warn him before he came out of his *whare* that he should not look at my small friend, for if he did so nothing could save him from a sudden and violent death.

When we reached the village, the few people who where there were evidently prepared for our visit, and stealthily pointed out Te Uhi's *whare*. The programme was carried out as previously agreed upon. I entered the chief's house and told him my errand, at the same moment relieving him of his tomahawk, which had a beautifully finished bone handle. He glowered savagely at me, and demanded to know what he had done to deserve arrest; when, however, I had explained the charge to him, his manner changed, and he laughed, saying—"It is not true, but I understand the whole affair, my own people have made this charge in order to get me out of the way, they would like to ruin me, but they cannot do so, and they will not dare to disprove the evidence I shall bring." Then again his mood changed, and he said he would not go with me, that he was a *rangatira*, and not a dog. The game was so entirely in my hands that I was able to treat him with great gentleness, and I told him I was sorry he had decided to give me trouble, because he would thereby compel me to call in the assistance of my friend Winiata, and suggested that he had probably heard of this famous '*toa*,' who was a man afflicted with an hereditary tendency towards manslaughter, and specially dangerous in this instance, since, though he was a great warrior whose reputation was firmly established, he was none the less human, and, therefore, would not be likely to resist the natural desire to hear people say—that is the man who killed Te Uhi!

A Maori is nothing if not reasonable, and the soundness of my argument convinced Te Uhi, who said, "*Ka tika, me haere taua*" (it is true, let us depart). Once more I impressed upon my prisoner that as a mere precaution it was as well that he should refrain from looking at Winiata, and we left the village. I must say that Te Uhi showed more nervousness than could have been anticipated from so famous a man; in fact, as we walked towards Opotiki he became so fidgety and anxious, that I dreaded lest he should inadvertently turn towards my warlike comrade, for in such case I knew that nothing could save him. As it was we reached our destination without a wayside tragedy, and I handed over my prisoner to the main guard with much relief.

Te Uhi was not long a prisoner, for he had no difficulty in establ lishing his innocence of the charge laid against him, and to prove tha the fears of his own people had induced them to make a fals statement in the hope that they might thereby rid themselves of a objectionable chief. I have heard of late that Te Uhi has fallen victim to the powers of a still greater wizard. It would appear tha for some reason or other he paid a visit to Te Kooti, who eithe suspected or had been told that his guest intended to bewitch him On a certain evening during Te Uhi's stay, Te Kooti harangued hi people somewhat as follows.—"I am surrounded by my enemies, ther are people in this camp who seek to bewitch me, but they will no succeed. For more than two years I have been followed by a man who seeks to avenge his brother's death; he cannot harm me, but i he desires to live let him leave this village early tomorrow morning for I am tired of him. I will now speak of another man, who having no provocation has none the less come here to compass my death. tell him plainly that he will not succeed in his design, my *mana* is too great; he, however, will die within one week." In the morning a man of the Arawa tribe, whose brother had been slain by Te Kooti's people years before, was reported absent; he had left withou ceremony. Te Uhi also departed that day, and I am told, die within the time allotted to him.

One of the greatest *tohungas* of the early European period was the wizard of the north, Papa-hurihia, sometimes called Te Atua-wera This man was the chief priest and director of the Nga-Puhi tribe under Hone Heke, and it would seem that he was one of those *tohungas* who may be said to have been born to the office, for he coul boast a long line of wizard ancestors on both sides of the house. His mother, Taimania, had herself been a renowned sorceress, and a oracle of the *Taniwha*. His wife was even more famous, for she was a descendant of the Waiariki, a tribe of spirits, and therefore by al the laws of heredity and evolution, the children of such a pair were bound to be past masters in magic art from their very infancy, an such indeed was the case. The eldest born was not even human, bu a spirit of great power, and known to the people as the Nakaihi, o Serpent. It was by his agency that the father was able to do man strange things, such as flying thro' the air, etc. It is claimed tha the ancestors of Papa-hurihia had never been cannibals, for the reaso that they feared lest a practice so impure might interfere with thei sacredness, and superhuman powers. In this as in other matters th son followed closely in their footsteps.

Like his father Te Whareti, Papa-hurihia had, it is said, th power to transport himself through the air from place to place, in moment of time, quite irrespective of distance. He could also summo the shades of dead men from Hades, and compel them to convers

with their living friends and relatives. Above all, he could render himself invisible to mortal eyes, for on the disastrous day of Ahuahu, when Te Waka-Nene and Taonui defeated Heke, Te Wharepapa and others; when men who had never before turned their backs on an enemy fled like sheep, leaving the great chief Heke wounded in the midst of his foes; who, but Papa-hurihia could have rescued that man, and how could he have performed this great feat except by rendering himself and Heke invisible to the fierce eyes of Te Waka-Nene, and his warlike following?

Yet another great *tohunga*, of our times, was Te Unuaho of the Ngati-Whakaaue of Rotorua; most famous of all the priests of that learned tribe. Very amusing tales are told of the wizard power of this man. Among other things, it is related that when the first Missionary (Mr. Chapman) visited Rotorua, he was, as a delicate attention, escorted by all the leading chiefs of the tribe, and taken to the residence of their own great *tohunga*. During the conversation that ensued, Mr. Chapman ascertained that Te Unuaho had not embraced christianity, and he therefore suggested that the ceremony of baptism should be performed as speedily as possible. Now it was a peculiarity of the early Missionary, that, being very much in earnest, he was almost invariably wanting in tact, and in this instance Mr. Chapman had assumed a superiority over his brother priest that bitterly affronted Te Unuaho, who, however, showed no feeling other than by asking what possible good the ceremony of baptism could do him. Mr. Chapman thereupon explained the theory of original sin, and this also did not tend to improve the temper of the old man, who said—"If you can show that your powers are greater than mine, I will consent, but first of all we must test those powers." So saying, he sent one of his disciples for some dead leaves of the *Ti* (Cordyline), and taking one of them in his hands said, "Can you make this dry leaf fresh and green"? "No," replied the Missionary, "no man can do that." Te Unuaho laughed and said, "Now shall you see the work of a *tohunga*," and, so saying, threw off his mat, and clothed only by the sacred girdle, uttered his *karakia* over the dead leaf. Until lately, there were men living who had been present at this ceremony, and it is from them that I have derived my knowledge of the event. They say that as the *karakia* proceeded the leaf became fresh and green, until at last it appeared as though it had just been taken from the tree. At this astonishing sight—say the Maoris—the Missionary fled, leaving the victory to his Maori brother. I do sincerely hope that this tale is true, because the ordinary Missionary is inclined to be a Pharisee, whereas the Maori *tohunga* is fairly modest, but I cannot believe that the orthodox preacher fled, my experience would have led me to believe that he would have accused Te Unuaho of dealing with the father of all evil, and by this means have converted his defeat into a victory.

My belief is, however, of little moment, for I can safely say that the whole Arawa tribe are prepared to swear that the affair happened as I have related it.*

Te Unuaho was not one of those inferior *tohungas*, who do things secretly. On any great occasion, as for instance, when the tribe intended to make war; he would call his god to him, so that all men might see, and the god would appear on the palm of his hand, in the form of a lizard, and while the appropriate *karakia* was being said would run along his arm, and thence to the nape of his neck. If the omens were propitious, the lizard would run thence to the ground and disappear, but if misfortune was about to fall upon the Arawa, then the lizard would fall to all appearance dead to the ground.

On two occasions only did the Arawa neglect the warnings of Te Unuaho, and in each instance the unbelievers were utterly annihilated. On the first occasion the tribe was called together and solemnly warned as from the gods themselves, that the Arawa tribe must on no account make war outside their own boundaries, or fight other tribes except in self-defence. A few months after this the Ngati-Raukawa, who were hard pressed by Waikato, came to the Arawa for assistance, and Te Wehi-o-te-rangi responded in defiance of the warning. The result was that the Te Wehi and all of his men fell at the *pa* called Hanga-hanga. On the second occasion, Te Ahu-karamu, induced some of the Arawa to join him, and these also were slain to the last man at Otau-tahanga.

As a practical magician, Tuhoto-ariki, the successor of Te Unuaho, was almost as famous as his predecessor, and exhibited his powers soon after the first introduction of Christianity. About the year 1847, there was rather serious fighting at Roto-kakahi, between the Ngati-Wahiao and Ngati-Tu-matawera tribes, the latter being supported by the Ngati-Whakaaue, who were their relatives. In the war that followed Te Rangi-tohe-riri, a chief of the last-named people, was mortally wounded, and being a man of rank, the body was placed in a canoe and taken to Tauranganui, where it was handed over to his people; it was then found that there was much blood in the canoe, so it was emptied into the lake, and the stains carefully removed by washing. The position was a very awkward one for the relatives of the dead chief, for they could not well leave his blood in the canoe, and if they cleansed it in the lake then everything therein would become dangerously *tapu*, and it could not be allowed, for one moment, that the Ngati-Wahiao should be allowed to eat the fish of the lake after the blood had mingled with the water, for in such case that tribe might fairly claim that they had eaten Te Rangi-tohe-riri. Then it was that Tuhoto-ariki proved his capacity as a *tohunga*, and by the

* See also Tran. and Proc. N.Z. Institute, vol. xxxii., p. 270.—Ed.

power of his *karakia* killed all of the Koura, Kakahi, Inanga, and Toitoi (crayfish, mussels, and two varieties of small fish) in the lake. The Arawa, moreover, assert that this water remained barren, and without fish of any sort until about the year 1860, when Tuhoto was called upon to remove the *tapu*, and reinstate the fish. This also he performed in a manner altogether miraculous, being moved thereto by a generous sum of money paid in advance.

It was this same Tuhoto, who, in his extreme old age, was buried for five days in the mud ejected during the Tarawera eruption, and who, when dug out by a rescue party of Europeans, was an object of sympathy to all, from the fact that his own people (Ngati-Whakaaue) refused to give him shelter. This refusal caused great scandal among many worthy but sentimental Europeans, who were, however, quite unfit to form any opinion whatsoever on Maori subjects. The fact is that Tuhoto was a victim of his own sacredness, the tribe knew that he was *tapu* an inch deep, and, therefore, dangerous to anyone who came near him, by reason of this very *tapu*; was it then likely that any reasonable man would take such a person into his house, and thereby render it unfit for any other man to enter? Tuhoto was at least 80 years old at this time, but a very tough old gentleman; indeed his compatriots are of opinion that he might easily have survived Maori neglect, but that European ignorance was too much for him. It would seem that the old man was taken to the Government Sanatorium at Rotorua, and there suffered many indignities, first his long hair was cut off, the same being long by reason of the sacred character of the man; no one caring to operate on such a dangerously sacred head. Having committed this sacrilege, the doctor then had the old *tohunga* washed in warm water. Now I am not prepared to say that this water was not from the nearest hot spring; but seeing that Tuhoto died shortly after the operation, I feel bound to adopt the Maori theory that the water must have been warmed in a pot, and, if the theory is correct, then the doctor undoubtedly did kill Tuhoto; not from malice aforethought, but from astonishing ignorance of the first principles of the law of *tapu*. The whole situation may be summed up in a few words. Tuhoto was *tapu*, and cooked food unclean, therefore pots being used to cook food, they are unclean, and these things being beyond argument, if follows that water boiled in a pot is as deadly to a *tohunga* as strychnine to any ordinary man.

Nothing will ever persuade the Arawa nation that Tuhoto did not cause the Tarawera eruption, in order to avenge an offensive remark made to him by certain of the Tuhourangi tribe. Their argument is sound, for they say "he had the power to avenge the insult, and, therefore, he would be certain to use that power."

As an instance of the importance of a really good and efficient *tohunga* to a Maori tribe, I may quote the following tradition:—During

one of the numerous battles between the Taranaki tribe, and the Ati-awa of Waitara, the principal chief of the former people, one Tamakaha and most of his companions were slain. The dead chief had, however two sons, Kahukura-makuru and Tu-whakairi-kawa,* both of whom were already famous warriors whose duty it was to avenge their father In strict accord with Native custom these two men lost no time in collecting their immediate followers, and marched towards the Ati-awa country. On arrival at Kaitaki, a place well within their own boundaries, they were stopped by Te Rangipaheru, a very famous *tohunga*, who while reclining in his *whare*, had heard and carefully noted the sound made by the feet of the war-party as they passed over the strip of gravel near the *pa*, and from the grinding noise so made had drawn his conclusion, that if the expedition was perservered in, the result would be disastrous to his tribe. For this reason he ordered the two chiefs to return saying, that for reasons known only to himself, they would require so many men that the earth should tremble as they rushed to the attack.

As a rule the Maoris have no great respect for a large and unwieldly war-party, and have a proverb to the effect that a 'rau-hokowhitu (340 men) will win the day. This proverb they explain by saying that the above mentioned number would represent the immediate followers and relatives of a cheif, all of whom would naturally be actuated by the one impulse, and be ready to die in defence of their leader. The chances of victory would therefore be greatly in favour of a war-party so composed. On the other hand, a large army must of necessity be of many *hapus* (families), or worse still, many tribes, who might not be equally interested in the result, and who, experience has shown, could not always be depended upon. For did not the 300 of Ngati-Hau defeat the united strength of Ngati-Ruanui at Te Puia, on the Patea river, simply because each *hapu* of the last named tribe had decided to fight a little apart from the others, with the result that they were beaten in detail, the rout of one *hapu* involving another. Another fertile source of weakness in a large war-party, was the proneness of one chief to take umbrage at something said or done by another. I need only quote the case of the famous Paeko, who on the morn of the fight sat, with his men hungry, watching the other sections of the war-party eating their scanty meal, and who, when the common foe were rushing upon them, remembered the fact that he had not been invited to share that meal, and therefore lifting his spear high above his head, he called to his people.—"My sons the sign of blood" and so stepped on one side leaving those who had feasted to do the fighting. Is it not also related that his friends, being sorely pressed, called on Paeko to aid, them and

* Whilst it is true that the two chiefs named did avenge the death of Tamaka they were not the latter's sons, but distant relations. The event was one of the most momentous in the history of the Ati-Awa tribe of Taranaki, and occurred about 1740.—Ed.

eceived this reply. "*Karanga riri, karanga Paeko; Karanga kai té karangatia a Paeko.*"—When there is fighting to be done you call Paeko, but when there is food to be eaten you neglect to call him; and so saying stood by, and allowed his friends to be utterly routed before he joined in and destroyed the common enemy.

The decision of a *tohunga* may not be gainsaid by any prudent leader, so Tu-whakairi-kawa returned home to collect more men, and when he had done this he marched northwards, halting for the night at Pungareere where Ueroa, the widow of Tamakaha, resided. Here they met with a very cold reception, for the widow, acting strictly in accordance with Maori custom, refused to supply the war-party with food from her late husband's stores, until his death had been avenged.

When the second war-party had reached Kaitaki, Te Rangipaheru again refused to approve their further advance, saying, "I have not heard the footsteps of Tama-ahuroa," thereby alluding to a kindred tribe of noted warriors. This reply was accepted as an omen of disaster in the event of their making any further advance, the chief accepted the position, and returning once more succeeded in inducing the Ngati-Tama-ahuroa to join in the raid. On this occasion the *tohunga*, or rather his gods, approved the composition of the war-party, and assured them of success through the medium of an inspired song chanted by a young man, who for this occasion had been chosen by the gods as their mouthpiece. Very joyfully did the warriors move on to the northern bank of the Waitara river, where they camped in five divisions under as many leaders. That same night Tu-whakairi-kawa, who had been chosen as war-chief of the assembled tribe, dreamed a very strange dream. It seemed to him that he alone kept watch over the assembled tribes, and while looking in the direction of the forest, he saw a flock of Kakariki (Paroquets) flying towards him as if in menace, and while preparing to defend himself from these enemies he suddenly became aware that he was threatened from the rear, and turning towards the sea saw an immense shoal of Kahawai (a fish) swimming towards the shore. So vivid was the impression left by this dream that the chief awoke, and knowing that he had received a warning from his ancestral gods, he roused up his brother, who was a *tohunga*, and demanded an immediate interpretation of the dream. I may here explain that the dream of a war-chief or priest on the eve of battle is of the utmost importance, and must never be neglected. When Kahukura had heard all the incidents of the dream related, he called the leaders of the army togethor, and explained that the dream was clearly a message from the spirit world, and he warned them that shortly before dawn they would be attacked from the direction of the forest, and while so engaged would be assailed in the rear by the main body of Ati-Awa, who by this disposition of their forces hoped to gain an easy victory. He further warned all of his men that the enemy were in great numbers and evidently prepared

for them, hence it was necessary that they should use great caution. Above all he warned them that they should not scatter in pursuit of the first party when they had defeated them, but should wait for the second and more serious attack.

Shortly before dawn a furious onslaught was made on the Taranaki warriors, from the direction indicated by the dream; but the numbers and the prowess of the Taranaki men were too much for the Ati-Awa, who after a gallant stand were driven back and fled southwards, pursued by a small body of men who had been previously selected for the purpose, and who slew many of their foes in the Waitara river. The main body ever mindful of their cheifs' warning stood fast, and awaited the real event of the day. Not for long were they left in doubt, for the main force of the Ati-Awa, feeling certain of victory and anticipating only a feeble resistance from a disorganised and scattered force, precipitated themselves on their foes. Of the truly Homeric combat that ensued, I can only say that it ended in the defeat of the Ati-Awa, who were driven northwards in headlong confusion and pursued for many hours, the last man being slain at Pukearuhe, 20 miles from the field of battle. Here Tu-whakairi-kawa thrust his spear into the earth as a sign that he would go no further, and calling his men together, said "We have accomplished the work of vengeance that brought us here; let there be no further bloodshed."

These two battles, fought on one and the same day, are the pride and boast of Taranaki, and are known to tradition by the following names Kakariki-horo-noa and Te Upoko-tutuki-pari, and there are many men of the tribes, who took part in these fights, who believe to this day that the *mana* thereof caused Mount Egmont to swell with pride and grow quite visably in height. There is at all times a well understood, but I think undefined, connection in the Maori mind between the *mana* of a mountain and that of the tribe that owns it. For instance, there are mountains that are regarded as so sacred, that the tribe would lose *mana* by permitting a party of strangers to tread its slopes. We find, also, the same feeling cropping up in the tribal *pepeha* (boast); it is a saying of the Taupo people that "Tongariro is the mountain, Taupo the lake, and Te Heuheu the man" (the chief) and my readers may now understand how it came to pass that the Taranaki mountain took an interest in the success of its tribe.*

I have already said that a reputable and honest *tohunga* would scorn to take advantage of his great powers in order to avenge himself on any thoughtless member of his tribe, who, in a fit of temporary unbelief, might deride his attainment, or otherwise behave impertinently to him. There were, however, occasions on which the offence could

* This connection between a mountain and a chief is common to the Polynesian race. Compare the Tahitian traditions, and others.—Ed.

not lightly be condoned, since, in such cases, the gods themselves would have good grounds of offence. I know of one such instance which was expiated in the good old days before the advent of the Pakeha Missionary, and the confusion which naturally attended the arrival of these well meaning men, who succeeded in upsetting the authority of the Maori gods and priests, without giving the Maoris anything adequate in return.

At or before the time mentioned, two very famous *taniwhas* kept watch and ward over the bar of the Hokianga river. Their names were Tauneri and Arai-te-uru; names that I need hardly say were sufficient to strike terror into the hearts of tatooed warriors, who were otherwise insensible to any emotion so childish as that of fear. Tauneri was regarded as lord of all, Arai-te-uru was his subject, but by no means an obedient member of the great *taniwha* clan, for at times he was apt to take his own course, and not infrequently entered the river, and there upset all of the canoes in his course, and ate out the eyes of all those selected for destruction; for that be it known was the mark of the *taniwha*. Tauneri, as befitted a *rangatira*, was not malicious, he merely showed his royal displeasure to those who infringed his *tapu* or disputed his *mana*. That displeasure was, however, serious, for he would in such case upset the canoe and cause his followers to drown the whole crew as a warning to scoffers. The *tohungas* alone had power to avert the evil consequences which might attend an unauthorised visit to the home of these monsters, who, it would seem, lived in a cave under the bar of the river, for they alone could repeat the *karakia*, which must precede any visit made in that direction, that is if such visit were to be made with the prospect of safe return. That there was danger in neglecting these precautions will be seen from the following tradition:—

On the occasion in question, four young men started from the fishing village of Wai-mamaku to cross the bar, and did so in direct opposition to the advice of a very sacred *tohunga*. Not only did they ignore the advice tendered to them, but they further taunted him with being bald-headed, and jeeringly requested him to report their words to his *taniwha*. This last remark could by no means be passed over, the insult to the priest was a mere personal matter that might be forgiven, but the reference to the *taniwha* conveyed a sneering doubt as to his powers, and must be avenged, or farewell to the *mana* of Tauneri. To this end the *tohunga* offered up *karakia*, calling on the immortal gods to sacrifice the offenders, who had meanwhile crossed the bar and were in the open sea, but never again to be seen by mortal eyes.

About a month after the disappearance of these men, the gods revealed their fate to the *tohunga* by means of a *matakite*. It would seem that when they arrived on the usual fishing ground they

anchored and began to fish, and soon had the canoe deep in the wate from the weight of *hapuku* they had caught; meanwhile they ma merry over the caution of the *tohunga*. So great, indeed, was the irreverence, that they neglected the usual *karakia* of thanks-giving Tangaroa, the sea-god, over the first fish taken; and worse still ha broken the *tapu* by taking cooked food with them in the canc Meanwhile the *taniwha* had been playing with them, though th knew it not. It was only when they hoisted in their anchor, with th intention of returning homewards, that they realised that they wee doomed men; for at that moment Tauneri rose to the surface an seized the stem of the canoe, while his comrade seized the stern, an both raised a storm, by means of the following incantation :—

Hau nui, hau roa, hau pukerikeri
Keria te tipua i raro u ai
Titi parerarera kokoia homai he hau.

Which may be interpreted—Strong and continuous winds and whir winds search out the demon below. Oh! flying scuds and clou gather and give us wind. During the terrific storm, which was th natural result of this *karakia*, the four fishermen were washed into cave, beneath the sea, and perished miserably. As the *tohunga* co cluded his recital of this revelation from the spirit world, he pointed the cliff on the south head of Hokianga, and there one hundred an fifty feet above the sandy beach, and almost as far below the top the cliff were seen four small white objects, which, to the astonishme of the tribe, were now noticed for the first time. Those, said th *tohunga*, are the skulls of the four men, which the *taniwha* has place in a conspicuous position as a warning to all unbelievers. This na rative was listened to with respect, there was not a man in the trib who doubted; each one of his audience was convinced that the ta was true, for if the skulls were not placed on the ledge by supernatur agency, how did they get there? The smooth steep face of the cli offered no foothold, and yet they were there, and may be seen to th day.

So far I have related the wonderful doings of the *tohunga* Maor but respect for the truth compels me to admit that they we occasionally very wrong in their predictions, and that such mistak did in fact destroy whole tribes. I have perhaps mentioned that th Maori gods were somewhat enigmatical, and as a natural consequen were sometimes misunderstood, and a wrong interpretation given their utterances. As a rule, however, these mistakes arose from t ignorance of the *tohungas*, who were either not equal to their work, had a tricky god (*koroke hangareka*) to deal with, who would misle his friend from pure malice aforethought. In either instance t *tohunga* was to blame, for if he could not keep his god in order, w could? Retribution followed the footsteps of such a man, for thou

ıe might not suffer in person, by reason of the eccentricities of his amiliar, he certainly would fall into disrepute, and very properly so.

Something of this sort occurred about the year 1830, when a strong war-party of the Waikato tribes raided down on the people of Hawke's Bay and Te Wairoa, in order to avenge the death of Te Arawai and is friends, who had fallen in a previous affair. The combined tribes irst carried the Pakake *pa*, and there slew many of the common people, and captured the great chiefs Te Hapuku, Moananui, and Takamoana. They then marched against the people of Te Wairoa, who, being ill-provided with guns, fell back on the Kaiuku *pa* at the Mahia peninsula, where they mustered to the number of two thousand ighting men, and had, moreover, the assistance of Te Wera's well-rmed Nga-Puhi, who had been left by that chief at Nukutaurua. It would have been well had the whole tribe followed this example; but ne of the principal chiefs, Nga-rangi-mateao, having implicit faith in certain *tohunga* named Mohaka, he caused that man to consult his ods, and received the following reply:—"The *taua* of Waikato will e food for the dogs." In this case the oracle gave forth no uncertain ound, and so it came to pass that the deluded chief and his followers emained in their *pa*, with the result that it was soon after taken with idiculous ease by the people who should have been food for dogs. The chief and a few of his most active warriors did succeed in escapng to Kaiuku, but most of the men were slain and the women and hildren carried into captivity, the victims of a lying god and incapale *tohunga*, for they might easily have been safe in Kaiuku, where ne garrison suffered terrible privations, but none the less succeeded n keeping the enemy out of their *pa*.

During the war of 1865, in Poverty Bay, one of the many prophets, who then infested the country, was dealt with in a very summary nanner. He was one of the beleagured garrison of Waerenga-a-hika, nd had induced his people to sally out of their *pa* and attack our renches on the Sabbath day, on the plea that it was the custom of the akeha to muster for divine service every sunday morning, and therore they would be unprepared for the Hauhau attack. This prophet easoned from insufficient data, he evidently knew nothing of the omposition of the Forest Rangers; but as an old member of that raternity I can safely say, that nothing short of compulsion, would ause any member thereof to attend any form of service. The result of ne sortie was disastrous, the enemy were allowed to approach close to ır rifle pits, and then a terrible fire was opened upon them; among hers the prophet was wounded, and one of his followers, exasperated most to madness by the loss his tribe had suffered, sprang forward and omahawked his spiritual adviser, as he lay wounded and helpless.

Even when actuated by the best possible motives, *tohungas* were a ource of danger and anxiety to their friends, and to illustrate this

statement I will, as usual, draw upon Maori tradition. When Te Kat hau, a chief of the Ngati-Tama-te-ra, was taken ill and seemed like to die, the tidings spread to all of the tribes of the district, and amon others to the Ngati-mahanga who were exceedingly friendly with t afflicted chief, and they sent a message to his tribe saying, that they h a very learned *tohunga* who could, and would cure Te Katoha provided that the old man was brought to him. Ngati-Tama-te- eagerly adopted the suggestion, and the old man was carried in a litt to the house of the *tohunga*, who no doubt did his best; but that be did not prevent the death of the patient. To the unbelieving Pake this was a very natural result, forasmuch as Te Katohau was a very man, and the worst that could be said against the *tohunga* was, that had assisted nature to dispose of the aged chief in a manner m altogether unknown among Pakeha *tohungas*. This, however, was m the view adopted by Ngati-Tama-te-ra; they argued that the *tohun* was either ignorant of the first principles of his profession, in whi case he ought not to have undertaken so serious a duty; or he h deliberately deceived them all in order to get Te Katohau into h power and destroy him. In either case compensation must be had, they declared war, killed the offending *tohunga*, and permanent occupied the best land of his tribe.

Nothwithstanding these little eccentricities, the *tohunga* was a mo useful institution among Maoris. He was generally a man of t highest intelligence, and subject to certain deductions exerted l powers and intellect in the interest and well being of his tribe.

Occasionally the aid of the *tohunga* would be implored in a matt of great importance to a family, but which would be a subject laughter to others. We are told that the great chieftainess Rong kauae being childless went to Rongomai-kainoa, a very celebrat *tohunga*, and besought him to intercede with the tribal deities to t end that she might have issue. The *tohunga* consulted his gods, w were favourable, and informed the woman that she would hereaft bear many sons, provided each of them received the name of the *tohun* in commemoration of the event.

There were numerous occasions when the aid of the *tohunga* w indespensible. As for instance when two great tribes had for gene ations been at deadly enmity, until at last mutual exhaustion h supervened, and each had realised that peace had become an actu necessity. In such a case a peace made between man and man wou have been a useless absurdity, since it could in no way bind the trib gods. Therefore, the first steps to be taken was to ensure a pea between the opposing gods, who had led their respective tribes to w during so many generations. It was thus that the Whanganui a Mania-poto tribes made their great peace known as Te Horonga-p and on that occasion it was deemed necessary that the sacred prelimina

nown as the '*Rongo taketake*' should first be performed in order bind the gods Maru and Uenuku. Only men of the highest rank of e priesthood could officiate in this solemn ceremony. The main body the warriors of each tribe stood therefore apart on either bank of the ngarue river, while Whakaneke, of Whanganui, acting for the god aru, and Tawhaki on behalf of Uenuku, approached one another, each e invoking the aid and concurrence of his god and each twisting a ece of the native flax into a cord, on the end of which was a loop, to placed on the great toe of the opposing *tohunga*, and in this way, and ith much ceremony and many invocations to the powers of the outer orld, the two gods were bound in bonds of friendship of a permanent aracter not to be broken by mere human agency.

Tohungas, being after all merely human, did occasionally prostitute eir powers in a manner that cannot be defended. when solicited so to by relatives, who conceived that they had been slighted or injured. e Ngati-Paoa chief Tipa had two wives, Kahu-ngeri and Te Uru-utu, whom he wisely kept apart. The first-named, being the chief ife, lived on the low fertile land near the river, while the later lived and cultivated the poorer land on the hill side. Each year the crops Kahu-ngeri were superior to those of her rival, and this added bitter-ss to the fact that after the *pure* ceremony of each season the first uits of the land were taken to Kahu-ngeri, as lady paramount. This t of homage annoyed Te Urumutu, who avenged her fancied injuries inducing a learned *tohunga* to bring about heavy rains just before e crops were ripe, and thereby flooded the low lands to the destruction the plantations, whereas the *kumaras* of Te Urumutu, on the high nds, benefitted by the rains and produced abundantly.

Very strange are the tales that are told of the powers exercised by *hungas* even in comparatively modern times, when the *mana* of the aori had all but passed away. Perhaps one of the most singular and accountable of these affairs was related to me by Mr. John Hetit, of torohanga, and vouched for by any number of the Ngati-Maniapoto, an absolutely true and unvarnished account of that which did take ace. During the years from 1863 to 1883, the tribes of Waikato, ho had been driven from their homes by General Cameron and his rces, resided with their relatives of Ngati-Maniapoto, in the so called ing-country, and of those who lived in the neighbourhood of Otorohanga s a man named Tawhia and his wife Rato. On a certain day these o went into the Mangawhero forest to gather the fruit called *ta-hara* (flower of the Freycinetia), and took with them their two children, oy named Ngawaka, and his sister who was a few years older. As e boy was too young to travel through the dense forest, he was left tside in charge of his sister, who received strict orders not to move m the place at which they had been left. Now it so happened that e parents were some time absent, and the boy being impatient wanted

to follow them; unfortunately the girl was too young to have an command over her brother, who entered the forest, and not only did nu find his parents, but was himself lost. On his return Tawhia found th his son was missing, and at once commenced his search, he and his wi wandering about in the forest all of that day. On the two followin days at least one hundred men took part in the search, but could fin no trace of the lost child, and on the day following all of the pigs in t village were killed as a matter of precaution. Tawhia, who had n given up all hope, now bethought himself of the famous *tohunga* T Wiwini Huatare, an older brother of Wahanui, of Ngati-Mania-pot To him he went as a last resource, and after a ride of 30 miles ov rough country, arrived at the village and was greeted with the follow ing speech :—"You have come to me about your lost child. He is ali but not in the bush where you have been looking for him. He will n be found until the seventh day of his wanderings, and then only by t smallest man in your village, whose name I do not know, but whom have seen in my *matakite*. The boy will be found in a direct li between the two groves of acacia, known as Karika and Katukunui The father did not neglect the directions he had received, but at t same time neither he nor his friends ceased their search over the whc country side. On the seventh day Tawhia, having little hope that would ever see his child alive, went to the place indicated by the *toh nga* accompanied by his friend Tahua and others, and there sure enou Tahua found the boy huddled up in a clump of bracken, and almo unconscious. Singularly enough both the father and his friend Tot rewa had passed close to the child without seeing him, and Tahua, t smallest man in that district, had only discovered the object of h search by casually looking back over the ground they had passe Notwithstanding his seven days' fast, the boy was well enough in bod but as usual in such cases his mind was affected for the time bein and to this day he believes he was carried off by the Patupaiare (fairies).

Te Wiwini had in a very marked degree the power of localising t position of lost articles. It is said that he never in his life failed indicate their exact position, though he would occasionally refuse to de with the cases brought before him, where his *matakite* failed him. T case in which Mr. John Hetit was concerned, will illustrate the powe I have referred to. He had been selected by the Mania-poto tribe take a large herd of cattle to Taranaki for sale, and on his retu journey he had lost his haversack, in which he had placed the whole the money derived from the sale, about £700. This was a very serio matter, because, apart from the loss of money, was the question reputation, since no Maori could be expected to believe that Mr. He and his companions had not converted it to their own use. Fortunate they were able to locate the place where the haversack had been lost

ithin seven or eight miles, but search as they would, they could find o trace of the missing property. In this dilemna Hetit bethought im of Te Wiwini, and after a long ride, placed the matter before him, earing greatly that some stranger had been on that little travelled oad and had found the bag. Te Wiwini took no time to consider, but aid—"I can see the bag lying where it fell when torn from your houlder by a dead *manuka* bough. You turned off the road as you ame from Mokau to head back the horses you were driving, and went ound a small lake, it is there that your bag is lying untouched."

Now a great *tohunga* may not be questioned, and therefore, Ir. Hetit rode away apparently satisfied, but, nevertheless, firmly conince that he had not been round that same lake. It is possible that his conviction may have prevented them making a very thorough search or they did not find the bag. Once again they visited Te Wiwini, who ave them no chance of speaking, but said—"You have not followed y instructions because you do not believe that you have passed the lace where I say the bag is lying. Go to that place, the bag is still here." No reply could be made to this speech, for it seemed that Te Viwini, 30 miles from the scene of action, knew as well what had appened as the actors themselves. Even Mr. Hetit was at last conince that the *tohunga's* instructions must be followed, and sure enough n this second occasion they found both bag and money intact, just here they had been told to look. In each of these cases Te Wiwini xercised the gift of *matakite*, or second sight, a power that is by no eans unusual or uncanny, I have known at least one European who ossessed it in a very marked degree. It is the same power with which Iediums are accredited when hypnotised; but the Maori *tohunga* has his advantage that he is his own medium, and needs no assistance.

There is reason to believe that the Maori *tohunga* may have the ower ascribed to Indian jugglers, namely, that they can make their udience believe that they have seen things, that had in fact no existnce. It is only in this way that we can account for the weird stories ld by many reliable men of the Mania-poto tribe, concerning the oings of a very notable witch, one Wikitoria Te Nga. This woman hen called upon to pronounce upon the cause of a certain man's sickess, namely, whether he had or had not been bewitched, then and ere tested the matter in the presence of a score of her fellowibesmen; she went out of her house, and after a solemn invocation to er gods, called on the heart of the man who had done the evil to apear in her outstretched hand. Presumably, had the case been one of mple sickness no result would have followed the invocation, but on is occasion a heart dripping with blood was seen in the old woman's nd. Many men now living have testified to the truth of this strange le, and Mr. Hetit says—"My father saw it, and it cured him of his bit of scoffing at *tohungas*."

In the foregoing pages I have given a mere sketch of the duties *tohungas* of days long past, and also in comparatively modern time Much more might have been said, but the material at my disposal do not permit me to do so, for in this matter I have trusted almost entire to memory, and have given both in reminiscenses and traditions mu as I heard them years ago, when seated in a Native *whare* surround by men to whom these things were not fanciful efforts of imaginatio but stern and solemn realities.

It may be asked, are these tales accepted without doubt or questi by the more civilized Maoris of the present day? To such a question reply, that no matter how highly a Maori may be educated, he st believes in the power of the old Maori gods when under the control a real *tohunga*, but they may find it difficult to swallow the very ancie traditions which are, to say the least, marvellous. One or two spec mens will suffice to show that the very ancient *tohungas* were people be avoided.

It would seem that those Maori priests who first arrived in Ne Zealand, had by their arts succeeded in rendering many of the mou tains and islands off the coast so sacred as to be dangerous to a common person who might incautiously visit those places. Notabl this was the case with Whanga-o-Kena, an island near the East Cap whereon the great wizard Weketoro had placed several birds a reptiles, and a dog, all of which he had brought with him fro Hawaiki; and to preserve these sacred associates, had made the isla dangerously *tapu* so that *tohungas* of the highest rank only could a proach it. These restrictions were irksome to those who lived on t main land, since it debarred them from using the island for fishi purposes. After patiently submitting to this *tapu* for more than o hundred years, they were only too glad to accept the offer of a strange one Kaiawa, who proposed to destroy the *tapu* of the island by inca tations of even greater potency than those that imposed it, and as was undoubtedly a very great *tohunga*, his mode of procedure is worth of record. Kaiawa launched his canoe, and took with him his daught Ponui-a-hine, whose duty it was to secure the sacred *kaunoti* (stic used in obtaining fire by friction) by holding them under her feet. the adventurous pair neared the island, they saw standing near t stream called Taumata-o-Tuhaka, the Mohorangi (dog), who fixed basilisk eyes on Ponui-a-hine, whose face her father had forgotten veil. On landing, Kaiawa tore up from its roots a sacred *rimu* sapli and handed it to the bird Tuhaka to hold; this he did as a sign of l power and *mana*. He then produced fire by the friction of his *kauno* while his daughter firmly held the stick acted on, and when he h produced sparks, he called them "Rino-i-a-Nuku." He then plac the sparks in dried grass and waved it over his head until flame bu forth, and this he called "Rino-i-a-Rangi." Then Kaiawa, havi

first placed his daughter in a deep sleep, proceeded to remove the *tapu* by means of this woman's fire, which has a virtue peculiar to itself, and is exceedingly sacred. He lighted fires at Hororoa, Takuahi, and Muri-wai, and thereby deprived the ancient incantations of Weketoro of all *mana*. He then partially smothered his fires, and by so doing produced a great smoke, which had the effect of taming the birds Tuhaka and Tango-whiti, but the other two, Wehiwehi and Hine-ki-torea, flew away to some rocks so that he failed to tame them, and they remain wild even to the present day.

Having accomplished these things, Kaiawa returned to where he had left his daughter in her magic sleep, expecting to find her in the same condition as when he had left her; but she had disappeared, and never again was she seen in human or recognisable form. In vain did Kaiawa call her by name, only the echoes from the cliffs replied to his call. Then the distracted father turned seaward and saw a rock standing in the sea, and this by virtue of his knowledge as a *tohunga*, he knew to be his daughter, who had been turned into stone by the weird gaze of the Mohorangi. From that date the island has been free of *tapu*, but the women avoid it, fearing lest they be overtaken by the sad fate of Ponui-a-hine. Strangers who have occasion to land thereon will do well to veil their eyes lest they also should see the Mohorangi.

Equally marvellous is the fire ceremony as practised in New Zealand, but it is not peculiar to that country, for it is practised at Raiatea, and in one small island in the Fiji group, at both of which places people may occasionally be seen walking across the hot stones, of an oven twelve feet in diameter, bare footed and without injury. I have myself walked bare footed across an oven, at Muri in the island of Rarotonga, in which quantities of the root of the *Ti* were subsequently cooked. It does not, however, appear that the Polynesians had any particular object in their fire walking; but the New Zealand Maori, being more practical than his tropical cousin, used it in their quasi religious ceremonies, in order to give *mana* to their *karakias*. Many generations ago, a certain man whose name has been handed down as Te Rangikaku, left Te Awa-o-te-Atua on a fishing expedition, during which his canoe capsized and he was drowned, his body being washed on shore at Wairakei ten miles East of Tauranga. Now, the manners and customs of the Maori at that period—if judged by modern standards—were not nice, and when the people of Wairakei saw the body they regarded it in the light of a stranded fish, and not only cooked it, but ate it. In due time a report of this affair reached a chief known as Te Haehae, who enquired further, and learned that the dead man had a pattern tattooed on his arm which is known to the Maoris as a *Puhore*, and that his hair had the red tint called *Urukehu*. By these marks Te Haehae discovered that it was his grandson, Te Rangikaku, who had been eaten by the people of Wairakei. Here then was an

offence that must be avenged, and the grander the scale of vengeance the more creditable to the relatives of the deceased. The matter, in all its bearings, received the most careful consideration from Te Haehae, who sent his daughter to Puketapu, to Tikitu, Te Rehu, and to Uenuku directing those leaders of the tribe to plant *taro*, and catch and dry eels in large quantities. When these things had been done, and the food was ready for use, Te Haehae invited the Tauranga chiefs and people to a great feast, and when it was known that the doomed men were actually on their way to the feast, Te Haehae sent the Nga-Maihi tribe to collect wood and stones for the great oven, saying, that as it was intended that the oven should be absolutely sacred, he would himself perform all the work connected therewith. Therefore, it was Te Haehae who dug out the bed of the oven, lighted the firewood with the sacred *kaunoti* fire, and placed the stones above the firewood, and finally placed the *taro* on the red hot stones with his own *tapu* hands. At each and all of these necessary acts Te Haehae uttered the appropriate *karakia*, and finally, as a crowning act of *mana*, before the *taro* were placed on the hot stones, he himself entered the oven, and standing there dressed only in a girdle of *kokomuka* leaves, offered up his last *karakia* to the Maori gods, and finally stepped out of the oven uninjured by the fire.

When the food was served, the Ngati-Pukenga and Ngai-Te-Rangi partook of it, and were so pleased that they bethought them of an immediate return, and finally resolved to visit their fine *hapuku* grounds, and present all the fish they could take to Nga-Maihi. When the two tribes had left on this errand, Te Haehae succeeded in inducing the Nga-Maihi to leave for their homes, for they were so nearly related to their late guests, that he could not trust them in any scheme of vengeance which included Ngai-Te-Rangi; but when they had departed he rushed into the sea, and having obtained the favour of the gods by means of the fire ceremony, he called on them to send the wind that is called an "Uru-karaerae." The invocation had *mana*, for the wind came with thunder and lightning, and overtook those fishermen who had eaten Te Rangikaku and destroyed them utterly.

The marvellous enters largely into the doings of the very ancient *tohungas*, for who is the man bold enough to deny that Tapukai, by the power of his *karakia*, removed the island of Ruamano from Patea right across the Straits, where it may now be seen a very monument of the *mana-tohunga*.

Numerous indeed were the duties of a *tohunga*. He it was who pronounced the *toko* or divorce over such married people who became tired of one another's society, and, by another potent charm, brought together errant wives or husbands.

By the magic spell of the "Tatai-whetu," he could and frequently

did drive away or dissipate the frost that threatened the existence of the *taro* and *kumara* plantations of the tribe.

He would, moreover, by means of those *karakias* which had been handed down to him from his ancestors, recall the vital spark to the inanimate body, and in this way arrest the flight of the spirit to Hades, by way of the gates of night (*tatau o te po*).

Many things did those *tohungas* achieve, that I have not recounted, for this is but a sketch not a history of the learned fraternity.

ON THE USE OF BIRDS IN NAVIGATION.

By Taylor White.

WE are told in Maori tradition that at a certain point in the voyage of one of the canoes from Hawaiki to New Zealand, the captain liberated his two pet birds. But so far as I can see no satisfactory explanation is given to account for the possession or use of these birds—nor have we any mention as to the species of bird they were—or that they increased, by breeding, in the land to which they had been brought. That they were land birds of some sort, and not those accustomed to the sea, as gulls, petrels, etc., we may be sure, otherwise, if birds of the sea, they might have been liberated at an earlier period of the voyage. But being presumably land birds, they were liberated toward the end of the voyage, and possibly for some special purpose.

Now, supposing the canoe having, by rough calculation, travelled under the guidance of the stars the required distance to be somewhere abreast of the New Zealand coast, but that as yet the land was not visible to the voyagers, and they had fear that, by proceeding onward, they might pass beyond the wished for haven. In such extremity the use of land birds capable of extended flight, being set free, is at once apparent, in that they would take wing, and after circling round for a time to gain elevation sufficient to discern the contiguous land, would then take a direct course thereto, and so act as pilots to those who had brought them for this purpose.

The bird most suitable, as an aid to the mariner, would be the pigeon, which was so used in the olden times by the Babylonians, and later on historical mention is made of the Phœnicians carrying pigeons in their voyages for that purpose.

From recently discovered brick-tablets, we learn of the Babylonian account of the so called universal flood. Here the good man, saved by the Gods, named Chasis-Adra, sends forth from his ship certain birds, so he might gain information respecting the distance or position of the land.

The first time Chasis-Adra sends the dove, the second time a *swallow* (?) the third time a raven. I think we may rightly consider that the translator of the tablets is in error in naming the second bird as a swallow, for such a bird, an insect feeder, which catches its food on the wing, would be wholly incapable of living in confinement.

Both the Phœnicians and the Jews, being of the Semitic race, would retain the traditions and customs of the Babylonian—mother nation. From the Babylonians the Jews get their account of the Deluge, and of the building of the tower of Babel. Noah sends forth from the ark both the dove and the raven, but the reason for so doing has become obscured in fable. The Noah of the Bible is evidently Chasis-Adra mentioned on Babylonian tablets—one and the same person. The Greeks probably obtained from the Phœnicians their fable of the Deucalionic flood. The Maori also tells us of the great flood of Ruatapu, when a few persons are saved on the Mountain Hikuraki. But where can we find a people or country which have not suffered from a rising of the waters?

What species of bird the Polynesian would use as a guide I am at a loss to suppose. Yet there can be little doubt that the annual migration of certain birds would be noted, and the direction of their flight across the land and final departure over the seas in the same direction year by year. This would give the islanders a certainty of a land surface other than that whereon he dwelt.

It is possible that the voyager, by canoe, would find the season of bird-migration a time when the wind and sea was also most suitable for the navigation in his frail craft. If so, then, when at sea he could at times observe flocks of birds passing overhead, and steer in the same direction.

The great migration of the thousands of *kuaka* (Godwit), which at the appointed time assemble on the shore of Spirits' Bay, and leave New Zealand for Northern Siberia, was well known to the Maoris, who had the proverb—"Who can tell of the nest of the *kuaka*?"

It is also a remarkable coincidence that the spirits of dead Maoris were said to take their departure to the Reinga from that self-same district—hence the name "Spirits' Bay."

We think there is a great deal of probability in Mr. Taylor White's theory, and would suggest that it was the flight of the *kohope-roa*, or long-tailed cuckoo, that first induced the Polynesian voyagers to come as far South as New Zealand. The *kohope-roa* winters in the Islands from Samoa to Tahiti.—Ed.

MAORI NUMERATION.

THE VIGESIMAL SYSTEM.

By Elsdon Best.

In Volume X., Journal of the Polynesian Society, page 101, is a note by Professor Thomas on the traces of vigesimal methods of numeration noted in S. E. Asia, Polynesia, and Central America. In a later number of that Journal appeared some interesting notes by Mr. J. T. Large, on the mode of numeration formerly employed by the Maori people of Rarotonga. In a preliminary note to the former, the Editors remark that they believe that the term *tekau* was formerly used by the Maori people of New Zealand to express twenty, *ngahuru* standing for ten. Having of late gained some light on the subject of Maori numeration, I here give such items therof as refer to the vigesimal system.

It is a fact that the Maori was in the habit of counting by twenties, but the method might not, possibly, be termed strictly vigesimal, inasmuch as forty was not 'two twenties' or 'twice twenty,' nor sixty 'three twenties,' and so on. Each twenty was formed in a singular manner, and to these twenties were added units, and one ten and units until the next twenty was reached. Special terms were used for each twenty up to 180, but for 200 the expression 'one hundred twice told' was employed, and perhaps sometimes 'two hundred, once told.'

The whole matter of vigesimal numeration seems to hinge on the value assigned to the prefix *hoko*. Williams, in his Maori Dictionary states that this prefix multiplies by ten the subjoined numeral, as *hokorua* = twenty, *hokotoru* = thirty, &c. Among the Tuhoe tribe, however, it seems to multiply the numeral by twenty, as—*hokorua* = forty *hokotoru* = sixty, and so on. It is probable, however, that *hokorua* = forty should be rendered as 'ten twos doubled,' and *hokotoru* as 'ten threes doubled.' Because it seems to be a fact that these terms were used in both ways, and certain explanatory terms were necessarily used in order to denote which amount was meant, ten times the numeral, or ten times doubled. For *hokorua takitahi* meant 'ten twos singly,' or 'ten twos once told'; while *hokorua topu* was 'ten twos doubled,' or ten twos twice told.' Very often these explanatory terms *takitahi* and

topu were not used, they were understood, or supposed to be. Hence, when a person used a term such as *hokowha*—it would sometimes be asked—"*Hokowha aha?*" (*hokowha* what), and he would explain "*Hokowha takitahi*" (ten fours once told), or "*Hokowha topu*" (ten fours doubled), which latter would be eighty.

If the *hoko* system was used in the 'once told' manner, it was a decimal method; if used in the 'twice told,' then it was vigesimal. As observed, the Tuhoe people seem to have generally used it in the latter way. This would imply that the term *hokotahi* (ten ones doubled, or twice told), should have been used to denote twenty, but this does not appear to have been the case. In its place a specific term was employed for twenty, and for twenty only. It was not doubled to form forty, nor yet trebled to form sixty, and so on. That term was *tekau*. This word was used for twenty, as it was in the Paumotu Group, in Tahiti, Tonga, Marquesas, Mangaia, Mangareva, &c.

Turning to the table we note the names of the digits, which are given without the various prefixes to which they are entitled under different usages. *Ngahurn* was the ancient term for ten, although *tekau* has represented that number since the advent of Europeans, who established the decimal system of numeration in these isles. To ten are added units until nineteen is reached. *Tekau* is the old time term for twenty. The ancient meaning, and correct rendering of this term may have been 'ten twice told,' but rather does it seem to me that it was originally two words—*te kau* (the *kau*). *Kau* being an ancient Polynesian word meaning 'collection, assemblage,' the term being a relic of the use of the first abacus of primitive man, *i.e.*, a remembrance of the mode of counting by means of using the fingers and toes as counters.

To twenty were added units to twenty-nine, then twenty and ten, then twenty, ten and units up to thirty-nine. Then came *hokorua* for forty. From here a change is noted in the manner of expression. Some few authorities say that forty-one was expressed by *hokorua ma tahi*, forty-two by *hokorua ma rua*, and so on to forty-nine; and the same process carried out for sixty-one to sixty-nine, eighty-one to eighty-nine, and so on, fifty-one being *hokorua, ngahuru ma tahi*, &c.; seventy-one, *hokotoru, ngahuru ma tahi*, &c., and so on. But more native authorities support the system given in the table, *viz.*, the use of the term 'excess,' as for forty-one, *hokorua, ko-tahi te tuma* (forty, one the excess), and so on; for eighty-five, *hokowha, e rima te tuma*. I have not heard this term *tuma*, or its equivalents, used after *tekau*, *i.e.*, applied to the numbers twenty-one to thirty-nine, but very probably it was so used. Fifty was 'forty, ten once told the excess,' or simply forty, ten once told,' for, as remarked, the words 'the excess' were not always employed.

One hundred was *hokorima* or *kotahi rau* (one *rau*). Strictly speaking

the term *takitahi* should be used after *ko-tahi rau* for one hundred because it was so often used in its dual sense, *i.e.*, for two hundred. One hundred and one was *hokorima, kotahi te tuma* (perhaps also *hokorima ma tahi*—see *ante*), or *kotahi rau, kotahi* (one hundred, one). Here the term *te tuma* should be used to explain the excess. In the ancient method of Maori numeration, units were not added to the term 'one hundred' (*ko-tahi rau*) to express the numbers one hundred and one to one hundred and nine, by means of the conjunction 'and,' as obtains in the modern system. But *ko-tahi rau ma rua* (literally 'one hundred and two') was employed to express one hundred and twenty. Also 'one hundred and three' meant one hundred and thirty, and so on, as if the word 'tens' were understood. But one hundred and twenty could also be expressed as *kotahi rau hokorua takitahi*, and one hundred and thirty as *kotahi rau hokotoru takitahi*, and so on.

In counting persons the *rau* and *hoko* terms were taken as meaning 'twice told,' unless the term *takitahi* were added to denote that 'once told' was meant. Hence a *hokowhitu* was one hundred and forty persons, and a *rau hokowhitu* was three hundred and forty. In *kotahi rau, e rua* for one hundred and two, the term *takitahi* is understood because that form of adding units to hundreds is not used in any other way, but one hundred and two might be given as *hokorima, e rua te tuma*, or perhaps as *hokorima ma rua*. In the binary method of numeration one hundred and two would be given as *hokorima pu, kotahi pu* (fifty pairs, one pair).

Each hundred might be expressed in two ways, as the table shows, *i.e.*, two hundred as 'one hundred twice told,' or as 'two hundred once told' (*takitahi* really means 'by ones, one at a time,' the prefix *taki* giving as Williams observes—'a distributive force to numerals'). The term *mano* was used for 'thousand,' which was as far as exact numeration extended among the Tuhoe natives, although the use of the dual system meant that they counted precisely up to two thousand. Above that any number was 'a multitude,' &c.

I have given above, and in the accompanying table, some idea of the precise terms used in enumeration by the Maori of yore, but must now state that, perhaps in the majority of cases, precise terms were not used. The Maori loves round numbers, his remarks regarding numerical matters generally hinged on such bases, which were often of a noble magnitude. Observe: He has many terms which imply excess numbers, *i.e.*, excess over a round number. Such are the expressions—*tuma, paepae, hara, hemihemi, makere, ngahoro*, etc. Numerous are they as the sands of Whakatane. A common expression for any number from eleven to nineteen, inclusive, was *ngahuru makere* (ten onwards) while *hokorua makere* was used for any number from forty-one to fifty-nine, inclusive, the excess not being stated. In like manner *kotahi rau tuma* (one hundred (and an) excess) was often employed, though

he excess might be one or any number up to ninety-nine. In nentioning food supplies odd numbers were not given. If a person had ninety birds preserved in his calabash, he would term it a *hokowha* eighty). Four hundred, or three hundred, fighting men on the war rail would be spoken of as a *rau hokowhitu* (340).

I send this note forward simply to give some idea of the manipulaion of the vigesimal scheme of numeration by the Maori in former lays, hence I have not included any description of the binary system, he most complete and straightforward method employed by the neolithic Maori.

For the balance of my notes on Maori numeration, the days that lie before shall answer.

MAORI NUMERATION.

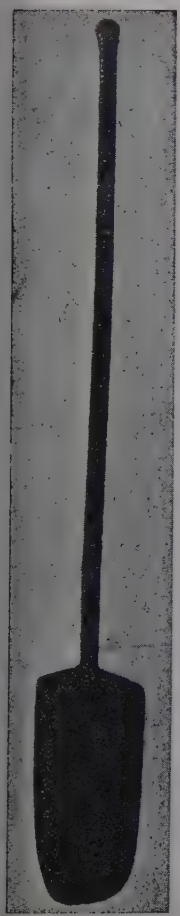
1—tahi
2—rua
3—toru
4—wha
5—rima
6—ono
7—whitu
8—waru
9—iwa
10—ngahuru
11—ngahuru ma tahi (ten and one)
12— ,, ,, rua (,, ,, two)
13— ,, ,, toru (,, ,, three)
14— ,, ,, wha (,, ,, four)
15— ,, ,, rima (,, ,, five)
16— ,, ,, ono (,, ,, six)
17— ,, ,, whitu (,, ,, seven)
18— ,, ,, waru (,, ,, eight)
19— ,, ,, iwa (,, ,, nine)
20—tekau
21—tekau ma tahi (twenty and one)
22— ,, ,, rua (,, ,, two)
23— ,, ,, toru (,, ,, three)
24— ,, ,, wha (,, ,, four)
25— ,, ,, rima (,, ,, five)
26— ,, ,, ono (,, ,, six)
27— ,, ,, whitu (,, ,, seven)
28— ,, ,, waru (,, ,, eight)
29— ,, ,, iwa (,, ,, nine)
30—tekau maha ngahuru (twenty and ten)

31—tekau ngahuru ma tahi (twenty, ten, and one)
32— ,, ,, ,, rua (,, ,, ,, two)
33— ,, ,, ,, toru (,, ,, ,, three)
34— ,, ,, ,, wha (,, ,, ,, four)
35— ,, ,, ,, rima (,, ,, ,, five)
36— ,, ,, ,, ono (,, ,, ,, six)
37— ,, ,, ,, whitu (,, ,, ,, seven)
38— ,, ,, ,, waru (,, ,, ,, eight)
39— ,, ,, ,, iwa (,, ,, ,, nine)
40—hokorua (*topu* understood)
41—hokorua, kotahi te tuma (forty, one the excess)
42— ,, e rua ,, ,, (,, two ,, ,,)
43— ,, e toru ,, ,, (,, three ,, ,,)
44— ,, e wha ,, ,, (,, four ,, ,,)
45— ,, e rima ,, ,, (,, five ,, ,,)
50—hokorua, ngahuru takitahi (forty, ten once told)
or,
50—hokorua, ngahuru takitahi te tuma
51—hokorua, ngahuru ma tahi; or, hokorua, ngahuru ma tahi te tuma (forty, ten and one the excess)
60—hokotoru (*topu* understood)
61—hokotoru, kotahi te tuma (sixty, one the excess)
70—hokotoru, ngahuru takitahi te tuma
75—hokotoru, ngahuru ma rima te tuma
80—hokowha (*topu* understood)
90— ,, ngahuru takitahi te tuma
100—hokorima; or, kotahi rau (takitahi)
101—hokorima, kotahi te tuma; or, kotahi rau, kotahi (*te tuma* apparently understood)
102—hokorima, e rua te tuma; or, kotahi rau, e rua
120—hokoono (*topu* understood); or, kotahi rau ma rua
140—hokowhitu
160—hokowaru
180—hokoiwa
200—kotahi rau topu; or, e rua rau takitahi
220—e rua rau, ma rua (takitahi)
250—e rua rau ma rima (takitahi)
300—e toru rau takitahi; or, kotahi rau ma rima topu
400—e wha rau takitahi; or, e rua rau topu
500—e rima rau takitahi; or, e rua rau ma rima topu
1000—kotahi mano takitahi; or, e rima rau topu.

THE KAHERU:
ANCIENT MAORI KUMARA CULTIVATOR.

By W. H. Skinner.

THE *Kaheru* figured in the margin was found by Heta Ruru whilst draining a portion of his land at Moturoa, New Plymouth. The Waitapu stream, which took its name from an incident in the siege of Otaka or Moturoa *pa*, by the Waikato and allied tribes, in February, 1832, is of a swampy nature, and in clearing a channel to give the stream a straight course, the *Kaheru* was found, about three feet below the present surface. It is made of *Maire* wood and is in excellent preservation. This class of implement was used for the "hilling up" and cultivation of the precious *Kumara*. In breaking up ground in the first instance, and bringing it into rough order, the *Ko* was used, after which the soil was further worked by other implements, and then the *Kaheru* was utilized for the forming up of the small mounds in which the *Kumara* were set, and for the gentle working of the soil whilst the plants were developing and coming to maturity. An immense amount of labour and careful tending was given to the cultivation of this most valuable of Maori food plants.



In former days, I am informed by the old Natives, this implement was in universal use along the Taranaki coast belt, where the *Kumara* was extensively cultivated.

So far, very few specimens of this Native spade have been found in the Taranaki District, and those examples are of an inferior workmanship compared with the one now shown, which is a fine example of its kind. All previous examples, like the one under review, have been dug up in draining swampy ground.

The following is a short *Waiata* sung by the Taranaki people former days when cultivating with this class of implement.

I.

He Waiata tapatapa-hau, Ko rakau—

Tangi te kawekawea,
Waiho kia tangi ana,
Tangi te wharau-roa
Waiho kia tangi ana,
E tatari atu ana
Kia aroaro mahana,
Ka taka mai te ahuru,
Koia !

II.

He Waiata ahu mara, rakau Kaheru—

Kei hea ra te tangata
Nana tenei mara
Te haere mai ai
Kia kite i te pupututanga
O te ahu o tana mara,
I te tatahitanga o te ahu
O tona mara
He ahuahunga whenua
Ka heke i te ahuru
Ko Rongo !

[TRANSLATION.]

I.

A song used in planting the *Kumara* with the *Ko*—
(Sung by a large number of people.)

Now sings the long-tailed cuckoo,
There let is sing.
And also sings the barred-breast cuckoo,
There let it sing.
They come in anticipation,
The time of Summer heat
When all things feel the warmth.
So may it be !

II.

A song used in making the hillocks for the *Kumara* with the *Kaheru*

Where then is the man
Who owns this cultivation ?
That he cometh not,
To see the regular spacing
Of the hillocks of his garden ;
To direct the spacing of the hillocks
In his cultivation.
The heaping up of the earth
That comes with the time of warmth.
O Rongo ! (god of the *Kumara*.)

TAHITIAN ASTRONOMY.

[Recited in 1818 at Porapora, by Rua-nui (Great-pit), a clever old woman, then bent with age, and eyes dim. The stars were identified with their equivalents in English by the aid of Paora'i (cleft sky), Counsellor of Porapora, in 1822, and by the best authority in Tahiti, later from the MSS. of the Rev. J. M. Orsmond, Missionary of Tahiti.]

BIRTH OF THE HEAVENLY BODIES.

Communicated by Miss Teuira Henry.

RUA-TUPUA-NUI (source-of-great-growth) was the origin; when he took to wife Atea-ta'o-nui (vast-expanse-of-great bidding), there were born his princes, Shooting-stars; then followed the Moon; then followed the Sun; then followed the Comets; then followed Fa'a-ti (Little-Valley, Perseus), Fa'a-nui (Great Valley, Auriga), and Fa'a-tapotupotu (Open Valley, Gemenii), in King Clear-open-sky, which constellations are all in the North.

Fa'a-nui (Auriga) dwelt with his wife Tahi-ari'i (Unique Sovereign, Capella in Auriga), and begat his prince Ta'urua (Great Festivity, Venus), who runs in the evening, and who heralds the night and the day, the stars, the moon, and the sun, as a compass to guide Hiro's ship at sea. And there followed Ta'ero (Bacchus or Mercury), by the sun.

Ta'urua (Great Venus) prepared his canoe, Mata-taui-noa (Continually-changing-face), and sailed along the west, to King South, and dwelt with his wife Rua-o-mere (cavern-of-parental-yearnings, Capricornus), the compass that stands on the southern side of the sky.

There was born his prince Maunu-'ura (fading-redness, Mars), who rises in the evening with two faces (two shades in its disc) a red star, the god that flies to offer oblations for thought in his season.

Maunu-'ura (Mars) prepared his canoe, it was Te-ao-nui-e-rere-i-te-ra'i (great-day-that-flies-through-the-sky), and he sailed south; Maunu-ura (Mars) dwelt with his wife Apu-o-te-Ra'i (The-vault-of-Heaven), and begat his prince Ta'urua (Great Festivity, Fomalhaut), who steers the canoe of Atu-tahi (Single Bonito, Piscis-Australis), which stands south in its night.

Now let the nature of the sky of Atu-tahi (single Bonito) be produced. There were born Aro (Make-way), Ara'a (Clearness), Ara'aara'a

(Brilliance), three stars of the third magnitude, and Ha'amaru (Soft ness, the five smallest stars). The canoe belongs to Atu-tahi (Singl Bonito); it is a constellation in the clear, motless sky in the South, an Ta'urua-nui (Great-Fomalhaut) is the steersman.

Then was born Tau-hâ (cluster-of-four, the Southern Cross), an there followed Ta'urua-nui-o-te-hiti-apato'a (Great-Festivity-of-the border-of-the-south, Canopus in Argo the ship). Atu-tahi (Singl Bonito, Piscis-Australis) sailed to the West, and dwelt with his wif Tû-i-te-moana-'urifa (Stand-in-the-sea-of-rank-odour, Hydra), then wer born Metua-'ai-papa (Parent-eater-of-rock, Corvus), Moana-'aere (Trackl less Ocean, the clear sky under Hydra), Moana-'a'ano-huri-hara (Wid ocean-in-which-to-cast-crime, more sky), and Moana-'ohu-noa-'ei-ha'a moe-hara (Vortex-ocean-in-which-to-lose-crime, Crater).

Metua-'ai-papa (Parent-eater-of-rock, Corvus) took to wife Te-ra'i-tû roroa (Long-extended-sky, between Leo and Hydra), and begat hi prince Fetu-tea (Pale-star, Saturn), a periodical friend that rises in hi season.

Fetu-tea (Pale-star) was the king, he took to wife the dome of th sky and begat the stars that shine and obscure, the host of twinklin stars, the smallest stars named (eaten-into), and the phosphorescen stars (nebulæ).

There followed the Star-fishes and two Trigger-fishes that eat mis and dwell in holes, vacant spots, in the Vai-ora-a-Tane (Living-water c Tane, Milky Way). The handsome shark Fa'arava-i-te-ra'i (sky-shade is there in his pool (the long clear space), and close by is the Pira'e-te (White Sea-Swallow of Tane, Deneb in Cygnus) in the living water c Tane.

The pillars of the sky* have become great twinkling stars in th heavens as follows:—

Anâ-mua (Front-aster, Antares in Scorpio) is the entrance pilla of the dome of the sky.

Anâ-muri (Behind-aster) weeping for Rio, god of bonito an albicore fishers (Aldebaran in Taurus), is the pillar t blacken or tattoo by.

Anâ-roto (Inner-aster, Spica in Virgo) is the pillar of perfe purity.

Anâ-tipû (Deviating-aster, Dubbhe in Ursa major) is the uppe side pillar, the pillar to guard by.

Anâ-heuheu-pô (Aster-throwing-off-darkness, Al Ford or Co Hydra) a red star that flies in the open space south, is th lower pillar, the pillar to debate by.

* The sky is said to have been low down formerly, and propped up from th earth with pillars, in the order here given.

Anâ-Tahu'a-Ta'ata-Metua-te-tupu-mavae (Aster-the-fatherly-priest-of-man-who-grew-in-space, Arcturus in Bootis) is the pillar to stand by.

Anâ-tahu'a-vahine-o-toa-te-manava (Aster-the-priestess-of-brave-heart, Procyon in Canis minor) the pillar for elocution.

Anâ-varu (Aster-eighth, Betelguese in Orion) the pillar to sit by.

Anâ-iva (Aster-ninth, Phaet in Columba) the pillar of exit.

Anâ-ni'a (Aster-above, Polaris or North Star) is the pillar to fish by, in the boundary of the sky.

All the heavenly bodies were to beautify the rugged house (star angled sky), to pass before Ta'urua (Venus), the guiding star that ses in the evening, as a nation in the presence of Ta'ero-Aru (King acchus, Royal inebriate).

Anâ-heuheu-pô (Aster-throwing-off-darkness, Al Fard) prepared is canoe, Farau-a-marô (Dry-shed), and sailed to the numerous eavenly fishes (Pisces) and took to wife Tere-e-fa'aari'i-mai-i-te-Ra'i Errand-to-create-majesty-in-heaven, the sky there), and begat his rince, Ta'urua-nui (Great festivity, Jupiter), who struck the zenith of e sky, the star that mounts upon the back of early dawn in his season.

Ta'urua-nui (Jupiter), who struck the zenith of the sky, made ready is canoe, Marae-oroua (Enchanted-temple) and went forth and suppressed the tail of the great storm. This was the diviation that caused a'urua-nui (Jupiter) to lose his balance against Bacchus (Mercury), hose eyes were closed by the sun, flying in the burning expanse of ast Expanse.

Ta'urua-nui, who struck the zenith of the sky, took to wife Te-'ura-ui-e-pâ (Redness-exchanged-and-parted-with), and begat their princes ata-ri'i, the constellations of Small eyes (Pleiades), Mere (Parental earning, Orion's belt), and Te-uru-meremere (The-Forest-of-Parental-earnings) all the rest of Orion. And there followed Ta'urua-nui-i-te-no'aha (Great-Festivity-the-sinnet-carrier, Sirius in Canis Major).

Land appeared! Paro'o-i-to-pa'urâ (Noted for barrenness) was the nd. It had a mountain named, A-fa'ateniteni (Be-boastful). It had cape named, Rave-a-tau (Take-for-ages). It had a temple named ui-hana (Obituaries). There was a pavement to the temple of Tui-ana (Obituaries). And there was a house in which to learn the obits.

Ta'urua-nui-amo-'aha (Sirius) prepared his canoe, Te-'iri-o-hatu Fruitful bark), and sailed eastward, and took to wife Horo (Ava-nch); then were born his princes Mahu-ni'a (Upper-Magellan) and ahu-raro (Lower Magellan).

This, (Sirius) was the Ta'urua that created kings of the chiefs of rthly hosts on one side, and of the chiefs in the skies on the other de. All were royal personages in Fa'a-hiti (Bordering-valley), from e period of darkness, and they each had a star. They bear the

names of those stars, and those names have been perpetuated in the temples in this world.

The boundaries for their stars are, Tahiti-nui-mare'are'a (Great Tahiti-of-the-golden-haze), in the east; the temple named Nu'u-ru (Two-fleets, in Mo'orea); the temple Tahu-ea (Invocation-for-deliverance) in Ra'iatea; the temples of Ava-rau (Divers-passages) and Va 'otaha (Water-of-the-Man-of-war-bird), in Porapora; and the temple of the cape Manunu-i-te-ra'i (Benumbed-of-the-sky), in Huahine.

Monarchs were invested with the yellow-feather girdle within the walls of the temple of Vai-'otaha (Water-of-the-Man-of-war bird), in Porapora; and Monarchs were invested with the red-feather girdle within the walls of the temple of Taputapu-atea (Sacrifices-from-abroad), at Opoa in Ra'iatea. Within those walls were they created Sovereigns; hence arose the power of Fa'a-nui (Great-Valley) in Porapora, and hence arose the power of Opoa in Ra'iatea.

In old records Ta'urua is applied to a variety of stars, the explanatory word or phrase showing the one designated, as already partly shown.

Venus is further named Ta'urua-e-hiti-i-Matavai (Festivity-that-rises-over-Matavai), in Tahiti, and also Ta'urua-i-te-pati-feti'a (Festivity-that-leads-the-stars).

Fomalhaut is Ta'urua-i-te-i'a-o-te-no'o (Festivity-of-the-fiish-at-the-helm).

Orion's belt is Ta'urua-o-Mere-ma-tû-tahi (Festivity-of-parental-yearnings-united).

Al Fard, or Cor Hydra, is Ta'urua-feufeu (Festivity-throwing off).

Betelguese in Orion is Ta'urua-nui-o-Mere (Great-festivity-in-parental-yearnings).

Canopus in Argo is Ta'urua-e-tupu-tai-nanu (Festivity-from-whence-comes-the-flux-of-the-sea), and also Ta'urua-nui-o-te-hiti-'apato' (Great-Festivity-of-the-border-of-the south).

Deneb in Cygnus is Ta'urua-i-te-ha'apâ-ra'a-manu (Festivity-the-ascending-bird, or the White-Sea-Swallow of the god Tane).

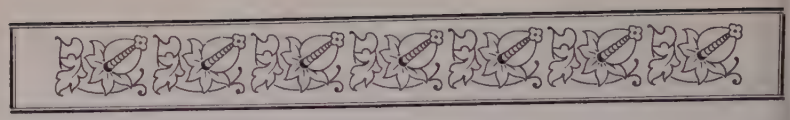
Jupiter is Ta'urua-o-ra'i-taetae'a-o-Havai'i-i-te-tua (Festivity-of-confusion-in-the-sky-with-Havai'i-Ra'iatea-in-the-rear); and also Ta'urua-e-hiti-i-ara-o-te-anuanua (Festivity-that-rises-in-the-path-of-the-rainbow.

And Sirius is named Ta'urua-fau-papa (Festivity-of- original-high-chiefs), and also Ta'urua-e-hiti-i-te-tara-te-feiai (Festivity-who-rises-with-prayers-and-religious-ceremonies).

HAWAIIAN FOLK TALES.

We desire to call Members' attention to the above book, published by A. C. McClug and Co., Chicago. This is a compilation by Mr. Thos. G. Thrum, of Honolulu, from various sources, and in doing so, Mr. Thrum has conferred a favour on all Polynesian scholars. Many of these tales and traditions have the true Polynesian ring about them. In others, the translator's hand is visible in the elaboration of the original crude matter—not that this detracts from their value, for it illustrates the possibilities of Polynesian stories when worked out in an agreeable manner, whilst not deviating too much from the Polynesian order of mind. This is well illustrated in the charming story of "Kaala and Kaaialii, by W. M. Gibson. Just here, we will put it to our Hawaiian fellow-workers, that we think it a great pity they do not make a stand against the common practice of joining the definite article on to the noun. It is not done in any other language we are acquainted with, and, moreover, it makes the identification of names in other dialects often very difficult. The above story illustrates this: Kaala is the Maori Te Kakara (in which the Maori adds another syllable, or, should not the original be Ka-'a'ala? the "k" being always deficient in Hawaiian where it is still sounded in many other dialects of Polynesian). Some of the tales here given are the common property of the Polynesian race, and are not peculiar to Hawaii, although, as so often happens, they are there localized. Take the story of "Hiku and Kawelu" (in Maori, Whitu and Te Weru) which is almost identical with the Maori story Te Tatau-o-te-Po (see this Journal Vol. VIII., p. 59), and with the note (Vol. V, p. 118) to "Te Tangi a Te Rangimauri." The "Exploits of Maui" are of course the property of all Polynesians, and the "Adventures of Laka" (Maori Rata) are almost identical word for word with the Maori and Rarotongan account of that hero. These legends belong to a very ancient period in the history of the Race, long before the separate branches took up their quarters in Hawaii, New Zealand, Tahiti, Samoa, or other parts.

Our word to Mr. Thrum is *wela ka hao*, and we express the hope that he and his collaborators will follow up this volume with others on the same lines, for by so doing he will give great pleasure to Polynesian scholars.—Editor.



NOTES AND QUERIES.

[187] The Kete-tua-uri.

In that most interesting and valuable poem, printed in your last number (Vol. XVI., p. 44), appears the line :—*Hara mai e mau to ringa ki te kete tua-uri*, &c., &c. Reference is made (p. 50) in translation to "The baskets three of precious heavenly lore,"—and in translators notes (p. 55) we are told that these are the baskets in which occult science was brought to man by Tane. I wish to know if it is to one of these baskets reference is made in the late John White's Ancient History of the Maori, Vol. I., p. 36, translated as—"Thy spirit is subdued, and in the wicker-basket closed." On page 29 of the Maori part, same volume, is given the original, and the lines are—

"*Tenei hoki tou manawa, ka toka ;*
Tenei hoki tou manawa ka pou taiki."

The poem given by White is ancient, and is also mythological, so the basket may be a basket holding the *wananga*. I do not suppose the difference between a *kete* basket and a *taiki* basket would be of importance in such very old and little understood allusions. On the other hand the wicker-basket of White may be the ordinary little basket into which a wizard (*tohunga*) would "sweep" the soul of an enemy. Perhaps some scholar could tell us more about the *wananga* baskets.

EDW. TREGEAR.

[Probably the *kete* mentioned in "Wai-kare-moana," p. 27, has some reference to the *kete-tua-uri*. But further explanation is very desirable.—EDITOR.]

[188] The name Moa.—(See note 127, p. 59, Vol. XVI.)

Translation of a paper by Hauka Te Kuru. "It was our ancestor, Tamatea-te-Kohuru who killed (exterminated) the great bird, the Moa, in this land. It was he who set fire to the country, and hence was the Moa burnt by his fire. One only was saved, which is (or was) at Whakapunake (a limestone mountain between Gisborne and Te Wairoa), it got into a cave there where there was a *kumi* that acted as its guardian. In the eighth month (January) it used to moult, and the feathers were blown into the plains and there gathered up by the people to be used as a *whaka-tamiro* (or plume ?) for the bodies of dead chiefs. It (the feather) was called a *Kowhakaroro*."

"It was Mataoho who overturned the earth, hence the trees that are found lying under the surface together with the Moa bones. When the waters cut into the ground they are seen, both trees and Moa bones. There were two persons who destroyed the earth, and burnt it, thus causing the disappearance of the Moa. You white people say you taught the Maori this name Moa. Let me ask, what ancestor of the Pakeha was it that taught my ancestors these were Moa bones ? It was my ancestors who spoilt, or overturned the world, causing the tree, stems, and Moa bones to be buried—it was Mataoho. It was from those ancient times that the Maori people have known of this, even to this day. In Pakeha times, you asked 'what bones are these ?' and the Maoris replied, 'Moa bones,' and in pre-Pakeha days the bones were made into fish hooks."

G. H. DAVIES.

TRANSACTIONS AND PROCEEDINGS.

POLYNESIAN SOCIETY.

A Meeting of the Council was held at New Plymouth, 21st June, 1907.

Present: The President, Messrs. W. Kerr, F. P. Corkill, J. H. Parker, W. L. Newman, and W. H. Skinner.

It was reported that acting on the decision come to at the last meeting, several Societies, Public Libraries, Institutions, Government Departments, &c., that have heretofore received the 'Journal' free, had been notified that the Society could no longer continue to supply them on the same terms. As a consequence thereof, several Institutions, &c., &c., had agreed to subscribe to the 'Journal,' *i.e.*, to become members of the Society, as follows:

The Auckland Institute.
The Philosophical Institute of Canterbury.
The Philosophical Institute of Otago.
The Christchurch Museum.
The Public Library, Melbourne.
The Public Library, Wellington.
The Hon. the Minister for Education.
The Hon. the Colonial Secretary.

The following new member was elected:—

J. B. Jack, Esq., Reserves Agent, New Plymouth.

The following papers have been received for publication:—

295 Tahitian Astronomy. Miss Teuira Henry.
296 Ruatapu, Son of Uenuku. Hare Hongi.
297 Ruatapu, Whiro and Toi. Hare Hongi.
298 Time, and a Generation. Hare Hongi.
299 A Maori Cosmogony. Translated by Hare Hongi.
300 Tuhoe: The Children of the Mist. Elsdon Best.

It was reported that the publication of the 'Journal' will in future be undertaken by Mr. Thomas Avery, of New Plymouth.

Books, &c., received:—

2085-92 *The Geographical Journal, London.* October, '96 to May, '97.
2093 *The Queensland Geographical Journal.* Vol. xxi.
2094 *The Victorian Geographical Journal.* Vols. xxiii. and xxiv.
2095 *Fourteenth Annual Report*—Hawaiian Historical Society.
2096 *Transactions*—Lit. and Hist. Society of Quebec. No. 26.
2097 *Murihiku, 1905.* By Hon. R. McNab, M.H.R.
2098 *Records*—Australian Museum. Vol. vi., No. 4.
2099 *Nests and Eggs of Birds*—Australian Museum. Vol. ii., pt. 1.
2100 *Fifty-second Annual Report*, 1906—Australian Museum.
2101-2 *Archivio per l'Anthropologia, &c.* Vol. xxxvi., pts. 2 and 3.
2103-5 *Science of Man.* March. May, 1907.
2106 *Transactions and Proceedings*—Japan Society. Vol. vii., pt. 2.

2107 *Edouard Piette* (1827-1906). Presented by H. Fischer.
2108 *Fibules Pléistocènes*—by Ed. Piette. ,, ,, ,,
2109 *Le Chevètre* (extrait de "L'Anthropologie." Vol. xvii).
2110-3 *Bulletins*—Société D'Anthropologie de Paris. Vol. vi., pt. 4, 5, 6, vol. vii., pt. 1, 2.
2114-16 *Mitteilungen*—Anthropologischen Gesellschaft, Vienna. Baud xxxvi.—5, 6, Baud xxxviii.—1.
2117-23 *Na Mata.* November, 1906 to May, 1907.
2124-32 *Revue*—Ecole D'Anthropologie, Paris. August, 1906, to April, 1907.
2133-38 *Journal*—Royal Colonial Institute. Vol. xxxviii, parts 1 to 6.
2139-42 *The American Antiquarian.* Vol. xxviii., No. 5 and 6, vol. xxix., No. 1 and 2.
2143 *Journal*—Buddhist Text Society. Vol. vii., part 4.
2144 *Records*—Canterbury Museum. Fishes of N.Z. Vol. i., part 1.
2145-51 *La Géographie.* Vol. xiii., 1 to 6, vol. xiv, 1.
2152 *Journal*—The Anthropological Institute. Vol. xxxvi., Jan. to June, 1906.
2153 *Transactions*—Department of Archæology, University of Pennsylvania. Vol. ii., part 1.
2154-62 *Memorias*—Real Academia de Ciencias y Artes, Barcelona. Vol. vi., No. 1 to 9.
2163 *Boletin*—Real Academia de Ciencias y Artes, Barcelona. Vol. ii., No. 9.
2164 *Dagh Register*—Casteel Batavia, 1678. Bataviaash Genootschap.
2165 *Het Halifoersch.* Bataviaasch Genootschap. Deel lvi.
2166 *Notulen.* Bataviaasch Genootschap. Deel xlvi., av. 1.
2167-8 *Tijdschrift.* Bataviaasch Genootschap. Deel xlviii., 6, deel xlix., 1, 2.
2169 *Bijdragen*—Koninklijk Institunt, &c. Van Nederlandsch - Inde. Deel lvii.
2170 *Contributions to the Physical Anthropology of California.* University of California. Vol. iv., No. 2.
2171 *The Earliest Historical Relations between Mexico and Japan.* Vol. iv., No. 1.
2172 *The Phonology of the Hupa Language.* Vol. v., No. 1.
2173 *The Mandans*—Peabody Museum of American Archæology, &c. Vol. iii., No. 4.
2174 *Commentary on the Maya Manuscript, &c.*—Peabody Museum of American Archæology, &c. Vol. iv., No. 2.
2175 *Antiquities of the Jemez Plateau*—Bureau, American Ethnology. Bulletin 32.
2176-7 *Annual Reports*—Smithsonian Institution, 1905, 1906.
2178 *Journal*—American Oriental Society. Vol. xxvii, No. 2.
2179 *Sprichwortliche Redensarten des Samoaner* From Dr. Schultz.
2180 *Die Wichtigsten Grundsaetze des Samoanischen, &c.* From Dr. Schultz.
2181 *Proceedings*—Royal Society, Edinburgh. Vol. xxvi., part 5.
2182 *Bulletin*—Société Neuchateloise de Géographie. Vol. xvii.
2183-4 *Proceedings*—Cambridge Philosophical Society. Vol. xiii., 6; xiv., 1
2185 *Hinemoa.* From Rev. H. J. Fletcher.

A MAORI COSMOGONY.

[The following interesting document was given to Col. Gudgeon some years ago, by Tiwai Paraone, of the Maru-tuahu tribes of Hauraki. Mr. Hare Hongi has been good enough to make a translation of it for the 'Journal.' It is interesting, as accrediting the great (and almost unknown) god Io with the creation of the Heavens and Earth from Chaos, and as showing him to be the progenitor of the other gods of the Maori. The great god-creator Io, was so sacred in character that his name could, in former times, only be mentioned under circumstances involving the complete absence of everything of a contaminating nature; and, indeed, his very name is believed to have been unknown to all but the highest class of priesthood. Mr. C. E. Nelson, one of our best Maori scholars, says—"The Maori always turned to the East when worshipping or saying incantations (*karakia*), hence they called it *Mua*, and the West at their back *Tua*. *Mua*, meaning to spring up, raise, raised, large, sacred, is sometimes the name of the god, otherwise called Io, Io-mua, Io-moa, Io-hunga, Io-uru, Io-hawai, Io-hana." M. De Bovis has recorded a very similar cosmogony to this, from Tahiti, in which the Maori Io, is rendered as Ihoiho. It will be remembered that in the very fine Samoan "Chant of Creation" (J.P.S., vol. v., p. 19), Tangaroa takes the place of Io. Both accounts are no doubt based on the same original belief.—EDITOR.]

1. I noho a **Io** i roto i te aha o te ao,
He pouri te ao, he wai katoa.
Kaore he ao, he marama, he maramatanga.
He pouri kau, he wai katoa.
A, nana i timata tenei kupu:
Kia noho kore, noho ia,
"Po, ko po whai ao."
Na! kua puta mai he ao.
Katahi ka whakahokia taua kupu ra ano, ko tenei kupu;
Kia noho kore, noho ia
"Ao, ko ao whai po-o."
Na! kua hoki ano ki te pouritanga nui,
Katahi ka tuatorutia e ona kupu;
"Hei runga nei tetahi po,
Hei raro nei tetahi po.
Po ki tupua te po
Po ki tawhito te po
He po mamate.
Hei runga nei tetahi ao,
Hei raro nei tetahi ao,
Ao ki tupua te ao,
Ao ki tawhito te ao,
He ao maneanea;
He ao marama."

Na! kua marama nui
Katahi ano ka titiro ki nga wai e awhi nei i a ia,
Ka tuawhatia ana kupu, ko tenei kupu:
"Te wai ki tai-kama, wehe nga wai,
Tupu ai rangi, ka tarewa te rangi;
Whanau a te tupua-horonuku."
Na! takoto ana a Papa-tuanuku.

2. Ko te whakawhaititanga o enei kupu ki muri mai nei o nga tupuna Maori i tuhi mai ki o ratou manawa tonu, ara, ki te manawa o nga whakatupuranga i waiho ana hei pepeha ma nga tohunga, koia tenei:—

"Ko tawhito ki, ko tawhito korero,
Ko tawhito wananga i tupu ai te kore—
Te kore-makiki-hirere
Te wai ki tai, tupu ai rangi
Whanau a te tnpua-horonuku."

3. Na! E hoa ma! E toru nga pakarutanga o nga karakia i roto enei kupu: Te karakia whakato tamariki ki te kopu pakoko tetahi. Ko te karakia whakamarama i te ngakau me te tinana katoa tetahi. Ko te timatanga o te karakia tataku mo te mate, mo te whawhai, korero ranei, tohi, tu-a-whakapapa, me era atu mea o te tohunga nunui.

Te kupu a **Io** i hanga ai te ao, ara, i whakatokia ai ka tupu nei te ao ki te ao; kei roto i nga kupu o te karakia whakato tamariki aua kupu. Te ngakau pouri, te tinana rahi, te hau-aitu, te korero ngaro, te waiata, te taki (? take) ngaro, me te tini atu o nga hauatanga o te tangata i te wa o Tu-mata-whaiti. Ko te karakia whakamarama, ara, ko Po-mamate; me te karakia tataku ka toru.

4. [E hoa! kauaka e ki mai ki tou tuakana, i tuhia mai hoki nga karakia nei, me etahi atu karakia; kaore au e mohio mo ena. I korerotia nga korero i mau i a au, e kore e taea e au te huna, e kore hoki e taea te horihori, e ki ake ana i roto i a au. He mea nui rawa he mea kaha. Mutu rawa ake to tatou noho i tenei ao, ka mahue iho ki a ratou i te ao nui, a ko au e mea e noho tahi ana i te ture he tupuna mo nga korero a muri ake nei, no reira ahau, e hoa ma!—to koutou tuakana—kei te ki ake i roto i a au; me pau katoa mai i a au nga mea a nga tupuna Maori. E kore rawa e puritia e au, e te mea mate, apopo nei mate ai, ma te popo atu ra ano ka mutu. Kei whea hoki he whawhai pakanga hei take maku e pupuru ai? Kaore ne hoki i whakamatauria e Hone Te Mahu, e Wiremu Tamihana, e tiriwa ki te Pakeha i Waikato, kia tikarohia te manawa o te Pakeha ka whangai ma Uenuku-kai-tangata—tetahi wahi ma nga ariki-tapairu o kai. Engari no ratou ke te manawa i tikarohia e te Whakapono, e te Ture. No reira, mo te aha ka purutia? Engari e kore ano nga kupu i aoreretia ka mana i a au. Ko te mea tika rawa he whare-rangaranga

otira e hoa! tena pea me patai noa atu ki tetahi hoa Maori e mohio ana ki aua karakia e toru ki te whakato-tamariki, ki a Po-mamate, ki a Tataku. Ka mutu tena.]

5. Ka wehe nga wai ki a ia ano—e puke mai na! Ka tarewa te rangi ki runga, tata ake pea i a Papa-tua-nuku. Ka takoto hoki a Papa-tua-nuku, na, ka whakatupu nei hoki a **Io** mona. [Kaua e patai mai e Rau-te-uia ma, Ha! Kowai te wahine a **Io** i moe ai? Heoi ano ra, na te Maori, kaore ona *komiti* hei whakatikatika—te hori noa ai. Kaore ana mangumangu, ko tona manawa tonu kei roto tonu i nga karakia]. Ko **Io**, ko Te Aio-nuku, Te Aio-rangi, ko Te Aio-papa, ko Te Aio-matua, ko Te Po-nui, ko Te Po-roa, ko Te Po-whawha, ko Hine-ruaki-moe, ko Tahuhu-nui-a-rangi, ko Te Po, ko Te Ao.

Ko Rangi raua ko Papa, nana enei:—

1. Tama-take-a-rangi	6. Rua-ai-moko
2. Aitua	7. Ngana
3. Rongo-ma-Tane	8. Haumia-tiketike
4. Tane-mahuta	9. Tu-mata-uenga
5. Tawhiri-matea	10. Tangaroa

Ka tokona a Rangi ki runga e Tane-mahuta, ki tera rangi e tu iho ra; ka moe atu i tera wahine i a Hine-ruaki-moe, ka puta ki waho, ko Moko-i-rangi, ko Pu-whakarere-i-waho.

No. 1. **Tama-a-rangi-tau-ke.** Nga uri, ko te wairua o te tangata ana ka mate. Ka puta ki waho o te tinana ko Tama-a-rangi-tau-ke. Ka marere te roke o te tinana kua mate nei, te mimi ranei, ko etahi uri ena. Koia te Whatu-taka-i-raro, me ona korero, me ona karakia, o wairua o te Whatu-taka-i-raro.

No. 2. **Aitua**. Nga uri, ko te tinana mate e takoto mai na. Otira e puta mai ana tona whakapapa ki a Tiki ma. He matemate tonu te tangata, kaore e ora i a Pu-whakarere-i-waho. Me te ra—tere tonu te po, te ao, te po, te ao; kaore e roa. A, no te whakatupuranga i a Maui-tikitiki, ka puta te upoko o te ra, katahi ka roa ko tenei ahua. Waihoki ko te matemate o te tangata, i te mea e matemate nei kaore e mate rawa. Engari e penei ana me to te marama nei, ka mate, ka ora ano te wano (? whano) i taua tawhiti nei i a Maui-tikitiki, ka kutia nei e tona tipuna e Hine-nui-te-po. Ka kataina nei e te Pirai-raka, ka kamua nei e te puapua o Hine-nui-te-po, ka mate te maia nei. Katahi ka mate rawa te tangata ki te Po-nui-a-Rehua. I whai hoki ia kia komo atu ia i te pua o Hine-nui-te-po, kia puta i waho kia mate ai a Hine-nui-te-po, te tuahine matamua o Whiro-te-tupua raua ko Tuhi-kai-tangata, tama a Rehua raua ko Rangi-tai-apo, uri o Pu-whaka-rere-i-waho. Penei, e kore te tangata e mate a marama; ka mate, ka ara ano, a e kore hoki e mate rawa ki te Po-nui-a-Rehua—ki te waro nui a Rangi-tai-apo. Engari ka ora tonu, kaore e mate a marama, kaore e mate a whenua. No taua matenga ka mate rawa, e mate nei. Koia

tatou e poroaki nei tatou ki a tatou. Na te hinga huhua-kore o atu
i taua (? tana) teina, i a Pu.

No. 3. **Rongo-ma-Tane.** Nga uri, he kumara me era atu ka
me etahi otaota, tawhiwhi e tupu nei; koia a Rongo-mata-aka wa
(? whau) me nga Piki-arero nei, me nga aka Pohuehue, aka Tawhiwh
Taroa, Tamau, Tahua, &c.

No. 4. **Tane-mahuta.** Nga uri, ko te rakau, ko te manu.

No. 5. **Tawhiri-matea.** Nga uri, ko te hau, ko te ua; ara, k
Tonganui, ko Marangai, ko Karuia, ko Tuaraki, ko Hauauru-tupok
Ko nga aitanga uri a Tawhiri-matea i te aroha ki to ratou matua
tokona nei; a, ko o ratou uri ko Makoi-rangi ma, e whakatupu kin
nei ki nga uri o nga tamariki o Papa-tua-nuku i mahue iho ki rar
nei, ko nga uri o Tawhiri, o Makoi, o Pu-whaka mo te tokonga
Rangi—te putake o te riri e tangata-ke ai era, ki enei. A ka tik
ano te take o nga tuakana ware nei; ka maranga nga karakia tuatu
ka hinga nga teina.

No. 6. **Rua-ai-moko.** Nga uri, ko te Ru, e ru nei i te whenua
Otira, ko taua tama kihai i whakatangata, kua kitea atu e te kanohi
etahi he whakatahe. Koia ano i uri kore ai mo Ru ki te ao nei, i kor
ai tona kanohi e kitea, ko te ru kau ano e rangona ana ano.

No. 7. **Ngana.** Nga uri, ko te ra me te marama me nga whetu
ko te tokorua tenei o nga uri o Papa ma e whai i a Rangi; a i hok
iho te aroha a Tama-nui-ki-te-ra ratou ko ona teina; koia tenei
whakaatu nei, i ngaki noa a Tawhiri-matea ma, koia nga tohu i t
timatanga o te tau, kia tupato ai nga uri o te tokowaru i raro nei.

No. 8. **Haumia-tikitiki.** Nga uri, ko te aruhe makoke; koi
tona whakatauki, "ko Haumia-tikitiki te hamuti."

No. 9. **Tu-mata-uenga.** Nga uri; ko te tangata ora e ora ne
tatou. Te tangata ora koia tona whakatauki, ko Tu-mata-whaiti, Tu
ka-riri, Tu-ka-nguha, Tu-kai-taua, Tu-mata-te-ueuea, a te aha, tu ton
i te mana o aua karakia ki a Io te atua.

No. 10. **Tangaroa.** Nga uri; ko Punga, ko Ikatere, ko Tu-te
ihiihi, Tu-te-wanawana, ko nga ika katoa o te moana, me nga nga
rara katoa ki uta nei.

No. 11. **Pu-whakarere-i-waho.** Nga uri; ko te kino, ko t
mate; ara, ko te mate kohai e whakangaro nei i te tangata, i te kai,
te taonga, i te korero, i te karakia, i nga mea katoa o te ao e whaka
korea hetia nei e Pu-whakarere-i-waho. Tena taua maia nei te haer
na tona ingoa i nga karakia huhura, he aitanga uri no raua tahi k
Makoi-rangi, a Rehua raua ko Rangi-taiapo, whanau ake ko Hine-nui
te-po, Whiro-te-tupua, Tuhi-kai-tangata.

A MAORI COSMOGONY.

(Translation by Hare Hongi.)

1. [1]**Io** dwelt within [2]breathing-space of immensity.
The Universe was in darkness, with water everywhere.
There was no glimmer of dawn, no clearness, no light.
And he began by saying these words,—
That He might cease remaining inactive:
"Darkness, become a light-possessing darkness."
And at once light appeared.
(He) then repeated those self-same words in this manner,—
That He might cease remaining inactive:
"Light, become a darkness-possessing light."
And again an intense darkness supervened.
Then a third time He spake saying:
"Let there be one darkness above,
Let there be one darkness below (alternate).
Let there be a darkness unto [3]Tupua,
Let there be a darkness unto [4]Tawhito;
It is a darkness [5]overcome and dispelled.
Let there be one light above,
Let there be one light below (alternate).
Let there be a light unto Tupua,
Let there be a light unto Tawhito.
A dominion of light,
A bright light."
And now a great light prevailed.
(**Io**) then looked to the waters which compassed him about, and spake a fourth time, saying:
"Ye waters of [6]Tai-kama, be ye separate.
Heaven, be formed." Then the sky became suspended.
"Bring-forth thou [7]Tupua-horo-nuku."
And at once the moving [8]earth lay stretched abroad.
2. Those words (of **Io**) became impressed on the minds of our

ancestors, and by them were they transmitted down through t
generations. Our priests joyously referred to them as being:

"The ancient and original sayings.
The ancient and original words.
The ancient and original [9]cosmological wisdom.
Which caused growth from the void,
The limitless space-filling void,
As witness the tidal-waters,
The evolved heaven,
The birth-given evolved earth."

3. And now, my friends, there are three very important applicatio
of those original sayings, as used in our sacred rituals. The first occu
in the ritual for implanting a child within the [10] barren womb. T
next occurs in the ritual for enlightening both the mind and the bod
The third and last occurs in the ritual on the solemn subjects of deat
and of war, of baptism, of genealogical recitals, and such like impor
ant subjects, as the priests most particularly concerned themselves i

The words by which **Io** fashioned the Universe—that is to say, t
which it was implanted and caused to produce a world of light—th
same words are used in the ritual for implanting a child in a barre
womb. The words by which **Io** caused light to shine in the darkne
are used in the rituals for cheering a gloomy and despondent heart, th
feeble aged, the decrepit; for shedding light into secret places an
matters, for inspiration in song-composing, and in many other affair
affecting man to despair in times of adverse war. For all such th
ritual to enlighten and cheer, includes the words (used by **Io**) to over
come and dispel darkness. Thirdly, there is the preparatory ritu
which treats of successive formations within the universe, and th
genealogical history of man himself.

[Ask not of me, thine elder brother, O friend, for a fuller recital
these and kindred matters, I know not the details. I have caught bu
fragments of them, this I do not conceal; neither may I (indulge you
wish) by inventing that which would be false. Yet (albeit it is frag
mentary) am I filled with great and mighty things. These may now
for our sojourn in this world draws to a close, be left to others. The
may be placed side by side with the (European) law, to become a bas
for the history following on after our own time. Thus it is that
thine elder brother, O friend, who am filled therewith, willingly impa
unto you all, these, the wisdom of mine ancestors. Neither shall
who will shortly die, withhold aught thereof. To-morrow, it may b
I shall suddenly die, and so end. Or, what prospect of war is there
that I should withhold them (as a means of self-defence). Indee
neither Hone Te Mahu nor Wiremu Tamihana essayed to use the
against the *Pakeha* during the Waikato War. For instance, by usin
the ritual and by plucking out the heart of a *Pakeha* foe, and offerin

up the one portion to Uenuku-kai-tangata, the other portion to be eaten by the highest born females. As it happened, it was their own (Maori) hearts which were torn from them by Christian doctrine and (European) law. Why then, need I withhold these sacred rituals? I would not do so in any case; I will disclose them in their numbers and their fragments. (As to fuller text thereof) a council of Tohungas might successfully weave such together. Meanwhile, it were well to seek out a skilled Maori, well informed in the three rituals under notice, namely: that of the child-implanting, the darkness-dispelling, and the cosmology. Here endeth that.]

Thus, then, were the primeval waters separated, each unto itself, as we now see their masses. Thus, also, the heaven suspended, apparently (in the first instance) but at a little distance above the moving-earth; thus too, the moving-earth lay outstretched.

And now **Io** caused other reproductions of himself. (Ask me not, my many brethren, "Ha, whom then did **Io** take to wife?" Enough, it is the Maori who speaketh. The Maori who hath no committee of investigation, who, therefore, speaketh thus spasmodically. Who hath no recording ink, therefore relieth upon memory.) As witness the following recital:—

"'Tis **Io**
The A-io-nuku of Motion
The A-io-rangi of Space
The A-io-papa of Earth
The A-io-matua, the Parent
The Primeval darkness
The Continuous darkness
The Groping darkness
Sleep-impelling-Hine
The great Firmament (sky-roof)
The Night
The Day
Rangi and Papa, Space and Matter, Sky-father and Earth-mother.

Who begat—No. 1. Tama-rangi-tau-ke, sons of different worlds.
,, 2. Aitua, fate, destiny
,, 3. Rongo and Tane
,, 4. Tane-mahuta
,, 5. Tawhiri-matea
,, 6. Rua-ai-moko
,, 7. Ngana
,, 8. Haumia-tiketike
,, 9. Tu-mata-uenga
,, 10. Tangaroa

When the heaven was poled aloft by Tane-mahuta, he took the

sleep-impelling-maid to wife, and begat Makoi-rangi and Pu-whakk rere-i-waho.

As to No. 1, **Tama-a-rangi-tau-ke,** his offspring is primari the spirit of man. When that spirit leaveth the body, it is known Tama-rangi-tau-ke. The ordure and urine which issues from a dee body, are also referred to as his offspring. These are also known the Whatu-taka-i-raro, upon which references occur in the ritua concerning the spirit of man.

As to No. 2, **Aitua** (fate, destiny), its offspring is such as the dee body just noticed. None the less, do the genealogical records of t generations pass through such unto Tiki (the first man) and ther Man, the individual, must inevitably die, he cannot live for ever, owin to the action of Pu-whakarere-i-waho. Formerly the days were vee short, darkness quickly succeeded dawn, and dawn as quickly succees ing darkness. So it continued down to the generation of Maui-tikl tiki, when the head of the Sun was beaten, which caused the day lengthen to what it is at present. At that time although man died did not utterly perish. He died, as the moon dieth, to be restored life again by the wonder-working Maui. At length, Maui himself w jammed-to-death, to the laughter of the tiny Fan-tail birds, by l ancestress the [11]Dame-of-darkness-perpetual. He being be-wink and indrawn by the capillaries of Hine-nui-te-po, as a hero died. man, since then, dieth even unto the great night of [12]Rehua. Ma had essayed to penetrate, by way of the capillaries of Hine-nui-te-p and to emerge through her mouth, and so subdue her. She proved t powerful, being the elder-sister of [13]Whiro-te-tupua and Tuhi-ka tangata, sons of Rehua and Rangi-tai-apo, descendants of Pu-whaka rere-i-waho. Had Maui conquered her, man would neither die as t moon dieth, nor would he utterly perish in the darkness primeval Rehua, and the gloomy abyss of Rangi-tai-apo; man would have co tinued to live for ever. He would die neither as the moon or t earth; but, as Maui himself died, so dieth man. Thence it is that w now commiserate each other as to our ultimate end, it is owing to th god-man having died unavenged by the act of his junior, Pu-whaka rere-i-waho.

As to No. 3, [14]**Rongo** and **Tane,** the offspring are the *kuma* plants, and such like foods. The various creeping plants which grov being termed Rongo-mata-aka-wau, the climbing *pikiarero*, the binc weed tendrils and vines, such as the Taroa, Tamau and Tahua.

As to No. 4, [15]**Tane-mahuta,** his offspring are the trees a the birds.

As to No. 5, **Tawhiri-matea,** his offspring are the winds and t rains. The south wind, the east wind, the north and the west. Tho are the progeny of Tawhiri, who give evidence of their affection f their sky-father who was poled aloft. It is as protesting against th

at Makoirangi and others wage continual warfare, and work evil upon e peculiar children of earth. They, who engage in these evil works, e the progeny of Tawhiri, Makoirangi and Pu-whaka-rere-i-waho. hey continued hostile, the seniors to the juniors, and properly so, for e forcible removal of their sky-father. But, when man uses the tuals for appeasing the anger of the winds, their wrath for the time ing is allayed.

As to No. 6, **Rua-ai-moko,** his progeny are the earthquake and lcanic discharge. This son (of the sky-father and earth-mother) is immature son. Not being fully born, he remains invisible to mortal e, nor has he any children. It is enough that we are sufficiently quainted with him as being an earth-shaker. (By other recitals, rthquakes are explained as caused by his struggles to free himself om his mother's womb. It is said that he can only succeed by destroy-g his mother, *i.e.*, earth.)

As to No. 7, [16]**Ngana,** his progeny are the Sun, Moon and Stars. e is the second son of Papa and those who followed Rangi aloft. He, common with Tama-nui-ki-te-ra (sun-god) and other juniors, sheds s beneficial influence upon earth, and dissipates the hostile energy of whiri-matea (wind-god). Thence, are the warning signs (given to an) of the advent of the year (June), an admonition to the descendants the eighth (Haumia) on earth here.

As to No. 8, [17]**Haumia-tiketike,** his offspring is the edible fern ot, of which it is said:—"The upstanding ordure of Haumia."

As to No. 9, **Tu-mata-uenga,** his offspring are living men, such we ourselves (warlike). Thence are the sayings:—Narrow-visaged-u: Wrathful-Tu: Raging-Tu: Tu, eater of War parties: and Tu Shaking-front. Those things which are desired by Tu (the warrior-d) are granted in the potency of the rituals unto god **Io.**

As to No. 10, **Tangaroa,** his progeny are Punga and Ikatere (of e Sea). There is Tu-te-ihiihi and Tu-te-wanawana, in short, all e fish of the ocean, all reptiles of the land.

As to **Pu-whakarere-i-waho,** his offspring is whatever is unjust, ath; more particularly calamitous death, which causes extinction of ankind, foods, goods, histories, rituals, and all such like, which con-rneth man. These he delighteth to destroy. His dreaded name curs, as instigator of evil, in propitiatory rituals of the dim past. ehua and Rangi-taiapo are descendants of Pu-whakarere-i-waho and akoi-rangi. Thence come the Dame-of-darkness-perpetual, Whiro-tupua and Tuhi-kai-tangata.

TRANSLATOR'S NOTES.

The foregoing may be described as a fragment of mosaic, some of the missin parts of which have been substituted by slightly later material, which causes confusion of the original pattern. Had the reciter been asked to repeat it on man different occasions, each recital being separately written, in all probability, sligh variations would have enabled such a reconstruction of its parts as to more near accord with its antique and original setting. It is now, apparently, too late to this, and we are obliged to take it as we find it. In some important respects th fragment is unique. It is informing in its introduction of uncommon ideas.

The translation will be found to follow the original very closely, even to th extent of partial repetitions. The following notes are added with a view to furth elucidate its parts. The numbers correspond with those given in the translatio

1. **Io.**—This term is here used in a sacred sense. Ordinarily, *io* speaks of circular hollow centre or tube, from which the solid contents, core or pith (*ngan* have been withdrawn. The idea of space-energy giving forth solid matter, perhap expresses it. Of this personification *speaking*, it may be urged that it is reminiscen of the biblical creation-myth. That, however, does not necessarily follow. Th story of the separation of Rangi and Papa is undoubtedly original, and by man versions, Rangi is made therein to *speak* to his children, notably to Tane. So th this fact of **Io** being made to speak is not singular, or necessarily an imitation.

2. *A-ha.*—*A* is here used in the sense of far-off ; *ha* is breath, a breathing.

3. Tupua.—This term is used in the sense of growth and evolution personifie from *tupu*, to grow.

4. Tawhito.—This term is used in the sense of ancient and original, personifie As opposed to the previous term, Tupua, it signifies—age, decay, dissolutio Conjointly these terms mean and represent growth and decay, evolution and dis solution.

5. Mamate.—This is a partial reduplication of the verb *mate*, to die ; therefor to be cast down or overcome ; as was the darkness by Io. It is also implied tha man, by death, returns to the darkness, whence he originated.

6. Tai-kama.—*Tai* originally speaks of *force*, whence tidal-force, finally Se *Kama* signifies original activity, nimbleness, speed.

7. Tupua-horo-nuku.—We have considered Tupua in paragraphs 3 and *Horo* signifies to absorb, and *nuku* speaks of motion. Apparently we are to unde stand from the text that **Io** commanded the Evolver (Tupua) to "bring forth" th which would by the law of motion absorb, by passing through space : "And once the moving-earth lay stretched abroad." This moving-earth is clearly wh the Evolver produced in answer to the command of Io.

8. Papa-tu-a-nuku.—*Papa* primarily speaks of solid-substance, matter. Th term is universally applied to our Earth, in full, Papa-tu-a-nuku. *Tu-a-nuk* literally signifies poised-by, (or, after the manner of) motion. In other words w have : Papa, whose stability is regulated and maintained by motion. It is, there fore, both proper and convenient to render the term : The moving-earth.

9. Wananga.—This term is exclusively applied to a recital concerning th evolution of the universe, and the history of man. A knowledge of these subjec is, in its turn, regarded as the highest wisdom of man ; god-like and god-sen wisdom. *Wananga* then, in a word, literally signifies cosmology, cosmologic wisdom.

10. Kopu pakoko, or barren womb.—The interest in this term centres in the ea which gives it materialisation. We are clearly to understand that as Io, by sing certain words, caused the solid substance of matter to issue from the void of ace, so man, by using those words, can cause the barren womb to conceive and ing forth.

11. Hine-nui-te-Po, or Dame-of-darkness-perpetual.—In *Hine* the symbol of e feminine, we recognise a system so persistent in Maori teaching, namely: the w of dualism, and of male and female in nature. Hine-nui-te-po, she who warted the Solar hero Maui, is the female personification of primeval darkness.

12. Rehua.—Rehua is described as the most brilliant son of Rangi. At the paration of Rangi and Papa, Tane proposed Rehua as most fitted to do it. Rangi id: "Not so, lest I be blinded by his dazzling brightness." Rehua is lord of e blind, and compares with the blind Horus of Egypt.

13. Whiro-te-tupua.—Universally regarded as lord of darkness, and incidentally death. By this recital his functions appear to be largely transferred to Rehua.

14. Rongo and Tane.—Rongo is essentially and originally lord of the abundance harvest. It is, however, realised that but for Tane (the Sun-god?), who is lord the forest, plants, and vegetation generally, there would be no such abundance. we occasionally, and very rarely too, find the names of Rongo and Tane conined and honoured together as lords of abundance. Tane (the Sun) is lord of the ar.

15. Tane-mahuta.—Here we have Tane himself, in his aspect of lord of the ees, and of the birds which feed thereon. We are familiar with him in that other pect of Tane-toko-rangi, or, Tane, who poles up the heaven. Tane, the Sun-god, oled up the heaven with his long shafts or pillars of light. There are twelve asects of Tane, which correspond to the twelve months of the year, they culminate Tane-te-waiora.

16. Ngana.—"His progeny are the Sun, Moon and Stars." A primary signifition of this term is given in paragraph 1. It is here used in the two-fold sense an indurated central circular body, which shines with brilliancy. There is little oubt that this *Ngana* should hold a place, in common, with *Io* of paragraph 1, for oth terms act and react upon each other. Not only is this so, but we require tle assurance to apprehend that his progeny—the Sun, Moon and Stars—hold a imary place in the evolution of the Cosmos, and that *Ngana* should therefore hold place beside *Io* of this recital.

17. Haumia-tiketike.—Of him it is but necessary to remark that being a purely cal and minor divinity, he is scarcely entitled to this place amongst the highest vinities or personifications.

In the case of the wonder-working Solar hero Maui, a note would be quite inequate.

Observe the curious sentence:—"Then also was the sky suspended, apparently n the first instance) but a *little distance* above the moving-earth." Does this not fer itself to a dense atmosphere resting above the Earth in the earlier stages of evolution, and which, when dissipated revealed the blue dome of the far distant mament?

HISTORY AND TRADITIONS OF THE TARANAKI COAST.

CHAPTER I.

THE TARANAKI COAST PRIOR TO 1840.

IT is deemed advisable, in the interests of those who are not personally acquainted with the country to which the following Traditional and Historical notes refer, to briefly describe the coast, and indicate its main features—topographical and otherwise. First, let it be understood that the term "Taranaki Coast," is here given a very much extended meaning, and includes all the West Coast from Kawhia to Wellington, a distance of about three hundred miles. Moreover, in this description, an endeavour will be made to depict the appearance presented by the country, at about the year 1840, when the first European settlers arrived, and commenced those operations incidental to the conversion of a wild into a cultivated country. This may prove of interest; for, immediately our energetic race came into occupation, changes set in, and went on so rapidly that now, after sixty-five years or so, the whole face of the country has so completely changed that little idea of what it was like originally can be formed. It is evident that the country, at the period mentioned, was not greatly different from what it was in those ancient times when the ancestors of the Maori people first occupied it. The changes introduced by a people in the neolithic stage were insignificant, and consisted, principally, in clearing the edges of the primeval forests by aid of the stone-axe and fire; the cultivation of a little land here and there, and the building of fortified *pas* and villages. Under these processes the forest margins had receded from the coast line to a greater or less extent, for it seems probable that the forest originally came right down to the sea before human occupation took place.

At the extreme South-west corner of the North Island (Te Ika-a-Maui) of New Zealand (Aotea-roa), stands the magnificent volcanic cone of Mount Egmont (Taranaki), that dominates the coast for very many miles north and south. The subterranean fires that originated this noble mountain, have for ages ceased their action, leaving, as their handiwork, a symmetrical cone that rises to a height of 8,260 feet, the top of which is ever covered with a cap of snow. A sweep of the

compasses, with a radius of sixteen miles and with one foot on the summit, closely defines the base of the mountain, which, from a point due north to another due south of the summit, is washed by the waters of the Tasman Sea, and Cook's Straits. From the snows of the top descend a vast number of pellucid streams, that make this the best watered part of New Zealand, and in the rapid beds of which the blue duck, or *whio*, was formerly very common. From about 4,000 feet downwards, extended the great forest that was continuous in a northerly direction to near the Manukau Heads, and to the south as far as Wellington; whilst inland, it approached the shores of Lake Taupo. North-west from the mountain extend the Pouakai and Patuha ranges (4,590 feet and 2,240 feet in height), which terminate at about twelve miles from the summit, and are still covered with forest. These ranges are probably of a more ancient date than Mount Egmont, a fact which seems, strangely enough, to have been known to (or gussed at by) the ancient Maoris, as we shall see later on in the legend of the origin of the mountain.

Beyond these, the only other mountains in the district under consideration worthy of the name, are the Tararua range, which, at the Manawatu Gorge, are about 2,000 feet in height; from which point they run in a generally south-west direction, gradually rising to Mount Dundas (4,940 feet), and as gradually decreasing in height until they end in Cape Terawhiti on Cook's Strait. The Herangi range, north of Mokau River, is not above 2,000 feet high, and it runs northwards to Mount Pirongia, throwing out spurs which gradually fall to the coast between Kawhia and Mokau. Both these ranges were entirely forest clad formerly, but the axe of the settler has already made considerable inroads into them.

The long stretch of coast line, included in the term "Taranaki Coast," offers some diversity of feature, but for long stretches it is very uniform in character. From Kawhia Harbour, south, to Mokau River it is generally precipitous, with undulating and broken lands on top of the cliffs, covered with light wood and forest for a mile or so inland, where the main forest commenced. There are beaches here and there along which was the only route in former days, but travelling along this coast was an arduous undertaking, from the constant steep cliffs that had to be climbed. And yet it was the road generally made use of by the many warlike incursions into Taranaki that will be related. This part was never apparently very thickly inhabited, though there were several well-known *pas* and settlements, notably at Taharoa lakes, Marokopa river, Waikawau and the Awakino river. Mokau river was the seat of a much more considerable population, for several branches of the great Ngati-Mania-poto tribe lived near its mouth and up the course of this most beautiful river.

South of the Mokau to Puke-aruhe *pa*, just south of the White

Cliffs, a distance of about twelve miles, was the home of the Ngati-Tama tribe—generally known as Pou-tama. This country has played a most important part in the history of the coast, and, therefore, is worthy of a little more detailed description, which Mr. W. H. Skinner supplies, as follows:—"From Puke-aruhe northward, the forest clad ranges and steep ravines effectually barred all passage, other than that by the narrow strip of beach at the base of Pari-ninihi,* or White Cliffs. The old Maori track wound down the slopes of the Puke-aruhe plateau, and came into the beach at the Waikaramarama Gorge. From here northward to Te Horo, at the north end of the White Cliffs, a distance of three miles, the route lay along a fine stretch of sandy beach, but quite impassable at high-water, for the waves washed the foot of the high cliffs that rose for 900 feet from sea level the whole way. About mid-way, the Wai-pingao† stream flows out of a gorge in the cliffs, and offers a coigne of safety to those caught by the tide. It was here a tragedy occurred to be related later on (see chap. XI.) At Te Horo‡ the old Maori track turned abruptly up the cliff, the ascent being made by stakes driven into the earth to which ropes were attached. This ascent was necessary owing to a point of land jutting out into the sea called Te Rua-taniwha (the Taniwha's lair), and which presented an impassable barrier to those desirous of proceeding along the beach. Here it was that Te Whiti was killed (see chap. XI). Strange to say, the small plateau at the summit of Te Horo, over which the old track passed was not fortified, the reason possibly being, that, although practically impregnable from an attack on the south, where no danger to Ngati-Tama was to be apprehended, the place lay open to the north, towards the enemy's country. From here the track descended into the Wai-kororo (probably Wai-karoro, the latter word meaning a sea-gull) valley at its junction with the sea. From here, at low water, the track led along the beach all the way to Mokau river; but at high water, Wai-kororo and Tamure-nui (great schnapper) streams were crossed; whence the track ascended to the plateau, which here lies along the top of the cliffs at an elevation of some two hundred feet above the sea. Here was situated Katikati-aka *pa*, at three and a-half miles from Puke-aruhe, and which was an important fortress in former days. It was built on a crag which jutted out into the sea, and on three sides was protected by perpendicular cliffs about

* The name comes from, *pari*, a cliff; *ninihi*, a species of *taniwha*, or fabulous monster. Probably there is some story connected with the name.

† *Wai*, water, stream; *pingao*, name of a plant that grows on the sand; the seed vessels of which are furnished with arms some two inches long, that radiate so as to make a ball, which is often seen trundling along the beaches before the wind. The botanical name is *Scirpus frondosus*. The long tough leaves were formerly used in making belts, &c.

‡ Te Horo means the land-slip.

PLATE No. 1.

Looking down the Tonga-porutu River. Pa-tangata Island and Pa.

two hundred feet high, and on the fourth, or inland side, by a steep ravine; the narrow neck between the edge of the cliff and slope of the ravine being only from thirty to forty feet wide. This was cut off by a deep double artificial ditch twenty-five to thirty feet deep, and served to make this *pa* one of considerable strength."

Between these two *pas*—Puke-aruhe (fern hill) and Katikati-aka, the White Cliffs, 900 feet high—offered an almost impassable barrier to warlike incursions from the north, for the very broken ranges of forest clad hills that ended in the cliffs, presented very great difficulties to any one attempting to penetrate their ravines and cliffs. Any force holding these *pas*, thus practically held the keys of Taranaki.

"About one hundred yards beyond Katikati-aka, the track turned down again to the beach—along a fault in the cliff—and then passed, at a-half mile further on, the Wai-kiekie stream, inland of which, on a slope, stood the Tihi-manuka (Leptospermum summit) *pa*, to be referred to in chap. XI. From this *pa* a track led through the forest country, directly inland to the Whanganui, striking that river at Marae-kowai. This and the Taumata-mahoe* track, starting from the Ure-nui river, were the only two in this part of the country affording means of communication between the sea coast and the upper Whanganui and the interior. For this reason, Tiki-manuka on the Tonga-porutu track and Puke-whakamaru on the Taumata-mahoe track, were built as *pas* of refuge, to be used only in cases of great danger, or of defeat. Along these tracks Ngati-Tama and Ngati-Mutunga could retreat into the interior, or seek aid from their allies the Ngati-ha-ua, of Upper Whanganui, as has often happened.

"A short distance beyond Wai-kiekie there is a remarkable archway in the cliffs, and several isolated pillars of rock detached from the main land, forming islands at high-water. On one of these pillars, a small party of Ngati-Tama took refuge from a large *taua* of Ngati-Mania-poto, and successfully defended it, finally making good their escape.

"The Tonga-porutu river is next reached, at a distance of seven miles from Puke-aruhe. Here, on the south bank stands Pa-tangata,† the great island *pa* of Taringa-kuri, and said to have been the scene of the treacherous murder of Rangi-hapainga, a Ngati-Maniapoto chieftainess of high rank; which was afterwards fully avenged at the taking of Tiki-manuka, for which see chapter XI. Pa-tangata is an island at high water, standing about 200 yards off the line of cliffs forming the shore. Its sides rise sheer to a height of from seventy to eighty

* The Taumata-mahoe (mahoe-brow) track was first traversed by Mr. (afterwards Sir Donald) McLean in the very early fifties, he being the first white man to make use of it.

† See Plate No. 1.

feet, making it practically impregnable in the days before fire-arms were introduced.

"From Katikati-aka to the Mokau river, the edge of the forest recedes from the coast for a distance varying from a quarter to half a mile to the foot of the ranges. This open strip of coast land is usually very fertile, and at one time must have been highly cultivated to support the large population that dwelt in the numerous forts that are still to be seen perched on every point of vantage. The sea swarmed with fish, and along the coast are to be found some of the finest mussel reefs on the West Coast of this Island, the possession of which was a fruitful source of quarrels. Stories are told of many desperate fights that have taken place for the right of gathering this valuable article of food.

"About a mile north of the Tonga-porutu river the way is barred by another great fort—Omaha—originally a projection of the coast, but which has since been severed from the main land by a huge trench forty feet deep and sixty feet wide at the top, by which it was converted into an island at high water. The other sides are sheer cliffs one hundred feet high. Half a mile beyond Omaha the track again turned inland at the Otukehu stream, and at a mile further on comes down to the beach at the famous *pa* of Te Kawau—nine and a half miles from Puke-aruhe, and four and a half miles south of the Mokau river.

"Te Kawau *pa*, was in former times the key to the whole of the West coast, the buttress which for generations stemmed the tide of invasion from the north, by *tauas* of the powerful tribes of Ngati-Mania-poto and Waikato in their attempted incursions into the fertile Taranaki country to the south; and it was the home of the warlike brothers, Raparapa and Tupoki. The lament for the latter refers to Te Kawau, in the line:—

"He tumu herenga waka, no runga, no raro.

"The anchorage of canoes (war parties) from north and south."

"The main *pa* was situated on an isolated rock partly surrounded at high water; the extent of the top was about seventy-five yards by forty yards, and the only approach was from the landward side, by using ladders which were drawn up after the inhabitants had retired within the *pa*. On all other sides the cliffs rose sheer to a height of from eighty to one hundred feet. The other part of the *pa* was separated from this citadel by a deep rift or chasm* twenty yards wide and thirty-five yards deep. It was into this rift that the Ngati-Mania-poto chief Pahi-tahanga fell, in trying to escape after the failure of their attempted surprise of the *pa*. The landward portion of Te Kawau is one of those ready-made strong holds, which the ingenuity of man

* See Plate No. 2.

PLATE No. 2.

The chasm separating Te Kawau Pa from the Main-land.
The Pa on the right.

has converted into an impregnable retreat. The narrow neck—about twelve or fifteen feet wide—which connects this part of the *pa* with the main land, is almost completely severed by a deep trench, and along the neck was the only approach to the *pa*, and on all other sides the cliffs rose perpendicularly from the sea, and from the Kira-tahi stream, and sea beach, forming an impassable rampart. Around the base of this double *pa*, and northward on the beach called Rangi-kawaka, many a fierce battle has been fought. Some three hundred yards north of Te Kawau *pa* a reef or ledge juts out from the base of the cliff, and runs down to low-water-mark; this ledge was a favourite fighting place between the tribes; each of which sought to be the first to secure advantage of its height to hold it against the foe.

"The beach between Te Kawau and Hukunui at the mouth of the Mohaka-tino—a length of two miles—was the scene of numberless battles and skirmishes. Midway stands the historic Pou-tama rock, which gives its name to the surrounding country. Within the breakers in fine weather, it is only to be seen at very low tide, and when the beach is partly denuded of sand. Here stands Pou-tama transformed into a rock, in shape and form like unto a man (see the legend, chapter VII.) About one hundred yards from the south bank of the Mohaka-tino, on a small detached position on the coast, is Hukunui the last and most advanced stronghold of Ngati-Tama—the Mohaka-tino river just beyond being the boundary between that tribe and Ngati-Mania-poto. Near by is the Waiana Cave, the scene of a treacherous murder, to be described in chapter XI."

From the White Cliffs commences the level and undulating country which extends right away from there to Pae-kakariki, twenty-seven miles from Wellington. It is backed inland by broken ranges of no great height, as far as the Waitara river; the undulating country gradually increasing in width from its commencement at Puke-aruhe until at Waitara it is four or five miles wide. Most of this plateau was open fern land in 1840, with patches of wood here and there, especially in the valleys of the numerous streams that cross it to the sea, whilst the ranges behind were everywhere under forest. The coast line between these two points is generally lined with perpendicular cliffs, with breaks here and there, gradually declining in height until the Waitara river is reached, where the shore is low, with occasional sand hills. On the tops of these cliffs are many old *pas*, always situated at such points that the people could get down to the sea for fishing. It is a rich soil; and hence the numbers of *pas* scattered about this part, particularly at Ure-nui.

From Waitara southwards, the same level country continues, but with a greater width, sloping very easily and gradually up to Mount Egmont. It was open fern land for a width of from two to four miles in 1840, with many wooded gullies advancing towards the sea. The

coast from Waitara to the Sugar-loaf Islands (Nga-Motu, the Island is generally low, with cliffs here and there, but of no great height, an the country is, as usual, intersected by many streams, along the bank of which, and scattered over the plain, are numerous old *pas*, whic are invariably situated on some hill, or spur that has been taken ad vantage of to strengthen the artificial fortifications. It is a beautif and rich country, now occupied by farms, and has always been from very ancient date, thickly populated by the Native inhabitants; indee as we shall see, it was near the Wai-o-ngana (Ngana's river, for pr bably Ngana is a person's or a god's name) stream that the first settl ment of Maoris on this coast took place.

At the Sugar-loaf Islands, the general outline of the coast is inte rupted by a projecting point formed by a line of eruptive rocks th appear to be an offshoot from the Pouakai Ranges, and probably i dicate the earliest symptoms of volcanic agency in the district. Th point itself is emphasized by the remarkable rocky mount of Paritu (*pari*, cliff; *tutu*, upstanding) that forms a land mark for many mil both north and south. It is 506 feet high, and on the top are to l found the signs of fortification; for this was a place of refuge durin the warlike incursions that this rich district has so often been subje to. The same remark applies to the two larger islands, Motu-mahang (*Motu*, an island; *mahanga*, twins) and Motu-roa (high island), bo of which were places of refuge. The surrounding district is noted f the number of Maori *pas*, some of large size, indeed, Pu-kaka* Marsland Hill, in the Town of New Plymouth, is one of the largest the district, and prior to the levelling operations undertaken by t Military in 1856, to form the site of the barracks, was a very fi specimen of a *pa*, its *tihi*, or summit, rising in terraces for over for feet above the present level. Living as the Maoris did, very close t gether, this *pa* must have contained a large population prior to abandonment. (See plan of Pu-kaka.)

From the Sugar-loaf Islands southward, the coast presents prominent feature right away to Pae-kakariki (the parraquet's perc twenty-seven miles from Wellington, and situated just at the poi where the Tararua ranges wash their feet in Cook's Straits. It alternately low, rocky or sandy, with here and there long lines of p pendicular cliffs of no great height, on top of which are many old *p* as we shall see. Until Patea (white fort) is reached, there are f beaches, but south of that, most of the coast has fine hard sands th formed the ancient highway. This part of the coast is intersected

* The meaning of Pu-kaka is somewhat uncertain, and no Maori of the pres day can say what it means. It probably means a bunch of parrots, when they tied together by the necks for carrying. This would imply that the hill was for clad in Maori times, and possibly was frequented by the *kaka* or parrot.

a large number of streams and some rivers of a good size, such as the Patea, Wai-totara (*totara*-river), Whanga-nui (big bay*), Turakina (thrown down), Whanga-ehu (turbid stream), Rangi-tikei (place of high stepping), Manawa-tu (the startled heart), &c.†

From Pae-kakariki round the south end of the North Island, the coast is iron-bound, the spurs of the Tararua Ranges falling steeply to high-water mark. Even in quite recent times the whole was forest clad, and, indeed, some parts are still clothed in wood, but the axe of the settler has played havoc with most of the forest. This part of the coast is broken by the small harbour of Porirua and by Te Whanga-nui-a-Tara (the great bay of Tara‡) or Port Nicholson, on the shores of which the city of Wellington is built.

Starting southward from the base of Mount Egmont, the whole of the country inland of the coast line is either level, undulating, or slightly broken, which character it maintains for varying distances inland, but gradually rises to the interior ranges. At the time of arrival of the first European settlers, there was a strip of open fern land varying in breadth all along the coast. The greatest width was about Feilding, some fifteen miles from the coast; but there were even here large patches of wood dotting the plain. Palmerston North, even as late as 1870, was a mere clearing in the forest, and from there to Pae-kakariki along the present Manawatu Railway line was practically one solid forest the whole way, excepting a narrow belt along the coast. From Whanganui southward, the vegetation of the open country was principally *toetoe*, flax, tea-tree and cabbage-trees, which took the place of the bracken of the northern parts.

It was along this open belt of country, described above, that most of the Native inhabitants lived; excepting on the Whanganui river, and in a few other places, the country inland was not occupied permanently, though excursions were constantly made inland to obtain birds, eels and other forest produce. The great forest that has been described extended, without break, from the site of Wellington City to near the Manukau Heads. Taking a somewhat sinuous line through the centre of it, it had a length of about 350 miles, and a varying width of from twenty to sixty miles of solid forest, which, but for the few native paths leading through it, and a few villages here and there, was practically uninhabited, and formed a barrier to incursions of hostile parties from outside. A large part of this great forest has disappeared

* This name seems a misnomer; but, if the Maori traditions are correct, to the effect that the sea once came right up to where the town of Whanganui now stands, is correct, then the name is appropriate.

† The origin of many names of places along the coast south of Patea are given in an old Maori song, published in Journal Polynesian Society, Vol. XIV., p. 133.

‡ So named after Tara, eponymous ancestor of the Ngai-Tara tribe that formerly owned Port Nicholson.

in the operation of clearing and settling the country, and with it h gone much of the sylvan beauty that characterised the region. Wi the forests have also disappeared the vast number of birds whose son was at one time an ever present accompaniment to the traveller wl passed through these parts. The forest was a storehouse of food for t Natives. In the season, expeditions were made inland by the whole the able-bodied inhabitants of a village—men, women and children where they gathered the forest fruits, speared the birds, such pigeons, parrots, tuis, parraquets, bell-birds, and others; or hunted t kiwi and weka with the old breed of dogs brought with them fro Hawaiki. Many trees that attracted the birds were individual family property. Such trees usually had a special name, and many them are famous in song and story. In the *miro* trees, vast numbers pigeons were caught as they came to feed on the little red drupes, t eating of which caused great thirst in the birds. The Maoris to advantage of this, to place in the branches small wooden troughs fill with water, round the edges of which were snares made of the delica epidermis of the stem of the *Mouku* (Asplenium bulbeferum) fern, tl was quite the commonest of the vast variety af ferns that carpeted the forests, and added so much to their beauty. The long bird spear (*he* often twenty to forty feet long with its six-inch barb of bone was al used with great dexterity, especially for spearing the *kaka* or parr Rough shelters of branches were built, sufficient to hide a man, and l front of it a horizontal rod was placed with tufts of *rata* flowers either end; the bird-catcher, sitting within his shelter, a long rod hand, would imitate the cry of several birds by aid of a leaf betwe his lips, especially the *makomako*, or Bell-bird, and as they alight on the horizontal rod, would knock them over. In this manner lar numbers were taken. The larger birds were frequently potted in th own fat for winter stores. It was a free life enjoyed by all, as th wandered through these grand old forests. The elders would take t opportunity of pointing out, to the younger generation, the boundar of the tribal and family lands, repeating the names of each pla and telling of any incidents that had occurred there concerning th ancestors. It is astonishing how numerous these names were; eve stream, hillock, or rock, or other natural feature was well-known a had a name, and generally each was derived from circumstances co nected with individual or tribal history. Maori place-names are l rarely descriptive, or topographical; hence the uncertainty of t translations of them.

ANCIENT HIGH-WAYS.

Having no animals but the dog, and no vehicles, the Maori ro were all foot-paths. It must be remembered that the Maoris in forn times were possessed of no sharp-edged tools with which to clear tra

rough the dense under-growth that every where characterises the ew Zealand forests, but formed their tracks merely by walking over e ground, breaking, by hand, the shrubs and small trees that obructed them. The method was as follows:—One man who knew the rection of the objective point—and in respect to orientation all were ghly endowed by nature—proceeded in advance, selecting the parts here the vegetation offered least resistance, and breaking with his nds the smaller shrubs, always bending their heads in the direction e was going; others followed in his tracks continuing the same peration. The general direction of a track was fairly straight, but ith many minor bends and turns in it, due to obstructions which had be avoided. The top of a ridge was generally preferred for a track, d whenever it came out on to any part where a view could be obined, the bushes were broken down to allow of seeing over the untry; for few people admire an extensive view more than the Maori. hese places generally bear the name of "Tau-mata" to this day, eaning a brow of a hill; and such place-names are very common. As rty after party followed in single file along these rude tracks, breakg away each year's growth, in process of time they became well-worn the repeated pressure of bare-feet. In the open country the annual rowth of fern, flax, *toetoe*, and other vegetation, proved a constant ndrance to travellers; hence the fire-stick constantly carried was peatedly applied and the vegetation burnt away. All Maori tracks, cept in the vicinity of villages, were thus only suited to marching in ngle file, and that was the order in which all *tauas* travelled. A warrty thus often covered a great length of road as it progressed. At e first alarm of danger given by the scouts in advance, the party thered together round the chiefs to await the arrival of the rear uard of warriors who marched behind the large body of slaves carryg provisions, and who themselves, in times of scarcity, often served eir masters for that particular purpose.

There was one principal road that followed the coast from Kawhia Port Nicholson, which took advantage of every little piece of beach at existed, but in the more thickly inhabited parts, it ran inland om *pa* to *pa*, or village to village, but still never very far from the ast. It was by this main road that most of the northern war-parties avelled in the many expeditions we shall have to recount. Sometimes ese *tauas* made use of the Mokau river, which would lead them from e open country of the Waikato and Waipa valleys to the coast, but ry rarely did any hostile incursion face the difficulties of the forest acks of the northern part of the district. Hence the great forest rmed a barrier to the east and a protection to the coast-dwellers.

Such of these main tracks as are known may be indicated here—ey are sketched on the map No. 1 accompanying—but there are

numbers of others intersecting the country, which cannot be shown on a map of so small a scale :—

1. The most northerly track in the district under consideration was that which connected Kawhia with the open valley of the Waipa river. It left the harbour at its N.E. corner, at Oparau, and ran thence along the spurs of Mount Pirongia, crossing to the south of that mountain into the Waipa valley, at or near the modern town of Pirongia (lately Alexandra).
2. From Marokopa river, fifteen miles south of Kawhia, a main track crossed the forest ranges into the Waipa valley; coming out near Otorohanga on the Main Trunk Railway line.
3. The Mokau river already mentioned, which is navigable for canoes from the sea to the open country near Totoro.
4. From near Totoro above, a track named Tapui-wahine ran in a S.E. direction up the Mokau-iti stream, and then over the Tapui-wahine ranges into the Kohatu-mangawha stream across the head of the Ohura river to Kawakawa, a village on the Ongarue river, and thence up the Mangakahu stream to Taringa-mutu river, and by way of the Tuhua ranges to the south end of Lake Taupo at Pukawa.
5. A branch road from Mokau-iti on No. 4 track ran southerly, following generally, but not in, the Waikaka valley to Nihoniho on the Ohura river. From there this track continued E.S.E. to the junction of the Ongarue and Taringa-mutu rivers.
6. The track called Tihi-manuka, which left the coast at Katikatiaka *pa*, ran in a general E.S.E. and easterly direction along the forest ranges, passing Tihi-manuka *pa*, and crossing the Tanga-rakau river near the gorge on the (modern) Ohura road, and thence striking E.N.E. over the ranges, and the Heao river at Ara-rimu, the Ohura river near Opatu falls, coming out on the Whanganui river at Koiro, whence the track followed up that river to Taumaru-nui.
7. A branch from the above track struck off at the Tanga-rakau crossing, and ran E.S.E. over the ranges and the Heao river, coming out on the Whanganui river at the old settlement of Kirikiri-roa.
8. The Taumata-mahoe track ran generally in an E.S.E. direction from the coast at Onaero and Urenui rivers; but an equally important track started from the north bank of the Waitara river, passing generally up the course of the Waitara river, but not in the valley, until it junctioned with that from Onaero, at the Tara-mouku stream. From there it passed up the valley of that stream and on to near Purangi where the Waitara river was crossed. This was in the hear

of the Ngati-Maru country. From there the track followed the same general direction, crossing the Mangaehu stream, and the Taumata-mahoe range, coming out on the Whanganui river at the mouth of the Tanga-rakau river. Mr. (afterwards Sir Donald) McLean was the first white man to traverse this track in the mid-forties of last century.

9. The Whakaahu-rangi track (the origin of which name will be found in chapter IX.) started into the forest at Kairoa, a fine old *pa* near Matai-tawa, a little inland of the present village of Lepperton, and ran in a S.E. direction crossing the vast number of streams descending from Mount Egmont, and keeping to the east of the present railway line and of what was subsequently known as Nairn's and General Chute's track; crossing the Manganui branch of Waitara at Tatara-moa, about half a mile below the present bridge over the river on the Tariki road; thence it ran through the Ahuroa block to the Patea river, which it crossed about two miles east of Stratford. From here it ran due south, to the west of the Ngaere (quaking) swamp, and close to the eastern side of Eltham Borough, Te Roti, an old clearing on the present Mountain Road; and along this road line to Kete-marae, a famous old settlement about two miles east of the present town of Normanby, where it junctioned with the coast road from Kawhia to Wellington. Here the track reached the open country. This was a very important line of communication, used by many a war-party; it avoided the country of the Taranaki tribe.

10. The Kaharoa track started from the mouth of the Patea river and ran generally due north, passing along the Kaharoa range, the Mangaehu and Mangarewa valleys, and junctioned with No. 8 above where that track crossed the latter stream. From there it ran N.N.E., and joined the Tihi-manuka track near where the latter crossed the Tanga-rakau river.

11. Was a branch road from No. 9 above, leading out to Pukerangiora *pa*, and so on to Waitara, with branches to other *pas* in the neighbourhood. The two tracks joined where they crossed the Manganui river.

12. Is not properly speaking one of the main highways. It traversed the Taranaki tribal lands; starting from near Tapui-nikau (inland of Rahotu), and passed *via* Maru over the southern flanks of Mount Egmont, eventually joining No. 9 above.

13. The Waitotara track, which followed up the Waitotara river (which river was navigable for canoes for many miles) to the

junction of the Makakaho stream, up the course of which and over the ranges, it led to Pipiriki on the Whanganui river.

14. The Whanganui river itself has always been a great highway, leading into the upper branches of that river to Taumaru-nui at the junction of the Ongarue, above which canoes travelled for a few miles both on that and the main stream, and from near Taumaru-nui a main road led easterly to the south end of Lake Taupo.

15. The Manga-nui-a-te-ao branch of the above river was navigable for canoes for some miles, and from the head of navigation a track lead to Wai-marino plains, lying to the west of Rua-pehu mountain, and so on to Lake Roto-aira and Lake Taupo.

16. From Upoko-ngaro, on the Whanganui river, ten miles from its mouth, a track led N.N.E. over the hills to the Mangawhero river, and up its course for many miles; and then over the broken ranges to Karioi on the plains S.E. of Rua-pehu, from whence it passed to the east of that mountain to Lake Taupo.

17. From the settlements on the north bank of the Rangi-tikei, a track led in a N.N.E. direction through the present town of Hunterville, and thence by high ranges to the valley of the Hautapu at the falls of Turangarere; whence the open country was reached, which was followed to a junction with No. 16 at or near Karioi.

18. From the same starting place as the above, a track crossed the open country, and not far from Feilding, thence ran easterly through the forests to the Manawa-tu gorge and over the Rua-hine ranges by Te Ahu-a-Turanga (see the origin of the name, chapter VIII) down to the forest clad plains at Tahora-iti, and thence northerly to the open country of Hawke's Bay. Branches running into this track also started from Lower Manawa-tu.

From No. 18 above, for some distance along the coast to the south, information is defective, but there doubtless existed tracks, mainly used by war-parties, leading from the West Coast over the Tararua ranges into Wairarapa and the Seventy Mile Bush.

19. Kaihinu track led from the coast at Ohau river, crossing the Tararua Ranges into Wairarapa; used often by hostile parties.

20. Pu-rehurehu: this track was used mostly in war-time, and led from Paua-taha-nui, on Porirua Harbour, over the ranges into Here-taunga, or the Hutt Valley.

21. The Taua-tapu track was a part of the main line of communication from north to south; but the name applies only to that part which left the coast at Wai-mapihi near Pae-kakariki, and thence went south to Taupo on Porirua Harbour. The continuation of this track led over the ranges to Port Nicholson, coming out at Pito-one (called by Pakehas, Petone) near Wellington.

The above were the principal lines of communication, but there were numerous others, which it would be tedious to mention, that connected the above together, or led to the birding places of the old time Maori. From Mokau to the Whanganui river these tracks seem rarely to have been used by hostile incursions—the northern tribes seem always to have preferred the coast, notwithstanding that they had to face the redoubtable Ngati-Tama in their strongholds around Pou-tama.

In one respect the inhabitants of the Taranaki district were much more fortunate than those dwelling on the East Coast, who equally suffered during the early decades of the nineteenth century from the incursions of the warlike Nga-Puhi. But for the prevalent westerly winds and the consequent rough seas along the West Coast, Taranaki would have suffered much more without doubt; had those northern warriors been able to use their canoes for conveying themselves thither the fate of Taranaki would much sooner have been settled. In this respect the two coasts differ very materially. Whilst the West Coast is frequently subject to boisterous weather, rendering navigation by canoes dangerous, the East Coast in Summer time is more generally favourable with smoother water, and hence the great naval expeditions of Ngu-Puhi in the early decades of the nineteenth century.*

Much of the information from which the above tracks have been described was furnished by District Surveyor H. M. Skeet, and also by Messrs. W. H. Skinner and Elsdon Best.

* For which see "Wars of the Northern against the Southern tribes, &c."

CHAPTER II.

THE ANCIENT INHABITANTS OF THE TARANAKI COAST.

WHILST there can be but little doubt as to the history of the people who came to New Zealand with the *heke*, or great migration in the six well-known canoes, it is far otherwise with those who preceded them. Indeed, it seems unlikely, at this date, that we shall ever know anything very definite about this aboriginal people—at any rate so far as this Coast is concerned. At the same time there are many indications in the traditions of the people, that point to earlier migrations than that alluded to above, but we have little certain information as to the names of people, or descents from them, to guide us in fixing the dates of their arrival. Probability seems to point to there having been several early migrations and visits from the Pacific Islands prior to 1350,* which is the approximate date now generally accepted as that at which the *heke* arrived. The best information to hand on this subject is that derived from the traditions of the Ngati-Awa tribe of the Bay of Plenty, and these show that at twenty generations, or five hundred years, back from the time of the *heke* (1350), there were people living in the Bay of Plenty, and with strong probability in many other parts of the country. At that period Ti-wakawaka arrived from Mata-ora in the canoe "Te Ara-tau-whaiti," and not long afterwards he was visited by one of the Polynesian navigators named Maku, who however, did not remain in the country, but returned to Hawaiki from whence he came.† This tradition then, fixes an approximate date at which the two voyagers, at different times, arrived in New Zealand. In support of this, Hapakuku Ruia of Te Rarawa says:—"This island originally belonged to Ngu, who lived at Muri-whenua (North Cape) and he was the ancestor of the people called Karitehe, or Turehu, and their descendants are still amongst the tribes of Au-pouri (the North Cape) and Ngati-Kuri (of Whangape Harbour)." Then he recites a genealogy from Ngu to Tamatea, who flourished at the time of the *heke*, *circa*, 1350; there are twenty-one generations on this line, and this

* This date is arrived at by allowing twenty-five years to a generation, and taking the mean of a very large number from the date of the *heke* to the present time, *i.e.*, about twenty-two generations down to the year 1900. These numbers have been checked by the genealogies of Tahiti, Hawaii and Rarotonga, which are all in very fair accord when deduced from common ancestors.

† E. Best, Tran.: Proceed. N.Z. Inst., Vol. xxxvii., p. 121. &c.

agrees very well with the number quoted above, and the two serve to fix an approximate date at which people were known to be living in New Zealand as the year 850.

It has been shewn elsewhere,* that it was about the year 650 that the Polynesians commenced that series of extraordinary and daring voyages, that in 250 years from that date carried them to all parts of the Pacific, and as New Zealand—under its Rarotongan name, Avaiki-tautau—is mentioned amongst the list of islands visited by some of these voyagers, we may fairly assume that between the two dates mentioned, this country was first settled, and by people of the same Polynesian race as those that comprised the *heke* of 1350.

It seems probable, and also natural, seeing their positions, that the Bay of Plenty and the Northern Coasts were first settled, and from there the people spread to other parts, until, at the date of the *heke*, the aborigines seem to have occupied most of the North Island and probably parts of the Middle Island as well.

From indications that may be read by any one who will study the question, it seems a fair generalisation to say that, at the first occupation of this country, practically the whole of the North Island and large parts of the Middle Island were forest-clad. At the time of settlement of the Colony by the Europeans early in the nineteenth century, the largest areas of open country in the North Island were the central Kaingaroa plains—using that term with a somewhat extended meaning—the open country of Hawke's Bay and the Waikato valley. But in all these places there are nearly everywhere signs of former forests, the more persistent and durable indications of which are the mounds and pits left by the roots where the giants of the forest in their old age and decay fell prostrate to the earth. In the Middle Island tradition relates that the open plains of Canterbury were very generally covered with forest, until destroyed by fires some 250 years ago; and to this day the remains of charred logs are to be seen on the foot-hills of the Southern Alps, scattered all over the surface, in places where no native trees are to be found now within very many miles. On the Kaingaroa Plains, North Island—barren desolate pumice wastes—innumerable tree trunks, converted into charcoal, are still to be seen in road and other cuttings at various depths in the pumice, showing that the country was forest-clad anterior to the latest volcanic eruptions. In this same district there are remains in the form of isolated woods still flourishing on the pumice surface, denoting the former extension of great forests which probably covered the whole of the present open country, subsequent to the latest volcanic outbursts.

In the district we have particularly under consideration, there is little doubt that at one time the forests extended right down to the sea

* "Hawaiki," second edition, 1904.

shore, and that the narrow belt of open country fringing the coast, found by the early European settlers, was due to the action of fires and clearings originating with the early Maori inhabitants.

Even as late as the times of Kupe (? Kupe the second) the navigator, whom the genealogies and traditions place in the generation preceding the *heke*, or about 1325, the country would seem to have been very generally forest-clad along the coasts, for we have an expression of his that has come down with the ages, which refers to the difficulties he experienced in traversing the country. *Nga taero o Kupe*—the "obstructions of Kupe"—referred originally to the *tataramoa* (bramble) and *matakuru* (or wild Irishman) through which he found so much difficulty in forcing his way. This expression has, in more modern times, become emblematical of mental troubles also. We do not know how far Kupe went inland, except in the north, where he crossed from Hokianga to the Bay of Islands; nor do we know with any certainty the date at which he arrived here—it was clearly before the *heke* of 1350. But on the subject of Kupe, see chapter III.

These forests were teeming with bird-life. The stately *Moa* stalked with majestic mien through the forests—though perhaps preferring such open spots as existed—the *kiwi*, the *weka*, the *parera* or wild duck,* and probably some of the large extinct birds, were still plentiful, at the time of the first occupation by the Maoris, whilst *kakas*, pigeons, *tuis*, and other birds that formed such a large item in the old-time Maori *cuisine* were in great abundance. The streams contained eels and other fish, all forming sources of food in old days; to which the vegetable kingdom contributed in the form of the *nikau*, *mamaku*, *ti*, *pohue*, *karaka* and *hinau* berries, &c., and last, but not least, the *aruhe*, or root of the bracken, found only in the open parts. Now, it is principally due to the presence of these natural foods that it was possible for the original inhabitants to exist, and more particularly to spread from the sea shore. For, so far as can be ascertained, prior to about the year 1300, the *kumara* and *taro* were unknown in New Zealand, the original migrations having succeeded in bringing over only the *hue* or calabash. It is due to this absence of the staple foods of Polynesia that Polynesian visitors in the generation preceding the *heke* gave to the leading chief of the Bay of Plenty, whose descendants were living at Whakatane when they arrived, the characteristic name of Toi-the-wood-eater, for their food was fern root, *mamaku*, and other wild vegetables. But for

* It seems somewhat doubtful if the *pukeko* was one of the original birds of New Zealand. This is a question, however, for naturalists to decide. The Maori traditions on the subject are so persistent in saying that the bird was brought here with the *heke*, that there must be some foundation for them. The bird is common in Samoa and other islands, and if the Maoris did introduce it, they probably picked it up on their way when they called at the Kermadec Islands, where it still is to be found.

these native wild foods, all expansion of the people from the place of their original landing must have been by the coast, either by canoe or overland, in order to allow of contact with the sea, from whence so much of their diet was procured. And probably this—the line of least resistance—was the route first taken as the population spread, though it is clear, that at the date of the *heke*, people had occupied the centre of the island, and also that they had reached Taranaki and the Middle Island. Some of the canoes, the names of which have been preserved, and about which so little is known, are possibly those of coastal voyagers from the North or Bay of Plenty, and not those from far Hawaiki, as has been supposed; some of these are mentioned later on.

The statement above, that the Moa inhabited the forests may be taken exception to, principally because their bones are to this day chiefly found in the open. But they are sometimes found in the forest, and the many names of places there are in which the word *moa* enters, now under forest, seems to show that the monster bird did inhabit the forest; though no doubt preferring the open and the forest margins.

There are probably only one or two actual statements in Maori traditions as to the killing of the Moa, one of which is to the effect that Apataki, the son of Maka (who came here in the "Arawa" canoe) was killed by the kick of a Moa. The strong probability is that the bulk of the Moas were destroyed by the *tangata-whenua* people of New Zealand before the *heke*, but that a few survived to later times. The late Chief Judge Fenton told the writer that he had found near his home in Kaipara bones of the Moa within an old Maori *pa*, that tradition says was built by the Titahi people on their migration south from Hokianga to Taranaki, *circa* 1550.* He adds, "I remember a Maori telling me that the way they used to kill the Moa was this: Approaching them in scrubby or other places where it was difficult for the Moa to run, they used to await the stroke of the bird, which consisted in lifting up the leg and with it striking forward. The Maori, armed with a long stick, then struck the standing leg, when the bird fell down and was disposed of by aid of a club."

Old Hiha of Moawhango, in the Mokai-Patea country, told the writer that neither his father, nor his grandfather, had ever seen the Moa, but that his forefathers had hunted and killed it long ago. He often had seen the bones, and once found those of a complete head; it was about eighteen inches long. In former times such bones were very plentiful on the hills in that district, but generally rotten (as he put it), whilst in the streams they were quite hard and well preserved. The Moas, he said, lived in cliffy places, but went out to feed all over the

* This seems to be the date as derived from Northern traditions, but others state the presence of the Titahi people in the Auckland Isthmus as early as the years 1375-1400.

country, eating leaves, etc. When attacked they stood on the left leg whilst the other was raised up close to the body, and so soon as the hunter approached within striking distance, the bird kicked out; if the hunter was struck, it killed him. The bird, he knew from tradition was about ten feet high, and their way of killing it was by throwing spears at it. One very effectual way was to strike the leg the bird stood on with a long heavy pole which usually brought it down, when it was killed by spears or clubs. The bird was—says Hiha—quite clever at warding off (*karo*) thrusts made at it, with the upraised leg. This confirms Mr. Fenton's account of the method of killing the bird. It may be added, that in his younger days (say about 1840) Hiha had hunted and caught numbers of Kakapo in the Kai-manawa mountains—the last the writer knows of was caught by Te Kepa-Puawheawhe in those mountains in 1895.

Now that we know the effects of environment on all life, it is obvious that great changes must have taken place in the Maoris after a sojourn of some centuries in a country so different from the tropical islands, from which they came hither. No longer could they depend on nature to supply them with the means of existence without effort on their part: no longer would the forests furnish the abundance that is referred to in the old Maori saying, "*Hawaiki kai.*" Hawaiki the prolific, and in the words of the old song:—

Ka toi au ki Hawaiki,	I will away to distant Hawaiki,
Ki te kai ra, i rari noa mai,	To the food there abundantly given,
Te raweketea e te ringaringa.	Not touched (produced) by hand.

Daily was strenuous effort necessary to procure from the sea, the rivers, and the woods, the where-with-all to keep off the *onge-ko* (starvation); and long distances must be traversed in search of these foods, gradually leading to a knowledge of the country and its productions. In a colder climate, the thin garments so suitable to the tropics, and made of *aute* bark, had to be abandoned for warmer material, which they luckily found in the *harakeke* or native flax, the strong silken fibres of which they discovered how to separate from the leaf, and form into woven garments of great strength and warmth adorned with handsome patterns (*taniko*), which patterns, however were probably brought with them, for we see an almost identical one on the garments worn, at this day, by the people of Pleasant Island, but no where else. The houses common to the Tropical regions had likewise to be adandoned for others of a warmer nature, and hence these old-time people invented the *whare-puni*, quite unlike any thing in the Pacific until we reach the shores of far Alaska, and this implied more arduous labour, with the tools they possessed—stone axes and adzes, the finish of which no other branch of the race approaches—only equalled by their beautifully adorned canoes, excelling any thing of the kind in other parts of the Pacific. The Maori carving likewise appears to be a

art of local origin or of great local development, for it is not found elsewhere in so perfect a form. Tradition says it was invented by Rau-ru—some say by Rua—who flourished some five or six generations before the *heke*; but may be, he in reality only improved on ideas which had long previously been initiated. The same remarks apply to their tattooing; it is apparently local—no other branch of the race possessed it in the Maori form, though some form of tattooing was common wherever the Polynesians are found.

It would seem also that this forest environment has effected the mental aspect of the people towards their gods. We know for certain, in some branches of the Polynesian race—and there is a strong probability in the case of others—that Tane was the great god of the Polynesians at one time; he seems to have been the supreme ruler (always excepting Io, about whom we know little or nothing) subsequently deposed to an inferior rank on an equality with several others, or even superseded almost wholly in some branches by Tangaroa, who, with the Maoris, takes quite a secondary rank. Tane, with the Maoris, seems to have retained much of his ancient glory, but owing to the forest environment he has developed into the god of forests and all connected with wood-work, and the feathered inhabitants thereof. This seems to be a natural development, just as Tangaroa, god of the sea and all connected with it, should have developed in some cases to be the supreme diety of all; as in the case of most of the Polynesians whose lives were largely passed on the deep.

The extremely ancient cult of Rangi and Papa, seems to have been retained by the Maoris more fully, with more persistence and greater detail than any other branch of the race. And this seems due to the early isolation of the *tangata-whenua*, who brought with them from the Pacific the full knowledge of this cult, which was not greatly affected by the invasion of more recent modifications introduced by disturbing elements from other parts of the Pacific. In the islands, Rangi and Papa are certainly known, but amongst the Maoris alone is to be found the great detail and full belief of the origin of all things through them. For proof of this we have only to refer to the traditions of the Moriori of the Chatham Islands, where we shall find the same belief in, and detailed account of Rangi and Papa—modified in some respects, no doubt by their environment, but still the same fundimentally. And no one at this date will probably deny that the Morioris represent most closely the ancient *tangata-whenua* of New Zealand. All evidence seems to indicate that those people migrated from here a few generations before the date of the *heke*.*

* In "Transactions, N.Z. Institute," vol. xxxvii., p. 604, is to be found the following:—"In the discussion which followed, Captain Mair mentioned that the Morioris were quite a distinct race from the Maoris, but they appeared subsequently

The only native writer on the old *tangata-whenua* was Hamiora Pio, now gone to join the majority. He refers in many places to the peaceful lives led by this old-time people, and states that wars and troubles only arose after the arrival of the *heke*. This may have been true as a general statement, in fact seems highly probable, for some of the common causes of war were non-existent at that time—there was abundance of room for the people to spread—the forests, lakes and mountains would not, at that period, have been appropriated so closely by family and tribal claims, such as obtained afterwards. Moriori history, whilst accounting for the migration to the Chatham Islands by war, would seem to confirm the idea that peace was the rule with the *tangata-whenua*, otherwise the agreement come to by the people during the first generation of their occupation of that island, to the effect they should live in peace in future, as they did from that date until their conquest by the Maoris in 1836, would not have been possible.

Against this theory of Hamiora Pio's, we have the fact that a great many of the fortified *pas* still existing were built by the *tangata-whenua*, which seems to show that the necessity for protection had arisen in some parts, and, moreover, the Maori *pa* is a feature peculiar to New Zealand.

It is now necessary to enter more particularly into the evidence of the early occupation of the Taranaki district, and, as will be seen, it is somewhat meagre. In doing so some long genealogies will have to be quoted, but as these have never been printed before, it is considered advisable to herein preserve them for future reference. The first is one obtained by Mr. John White in the sixties, and is of great interest, for it does not, as so often occurs, start with one of the crew of the *heke* of 1350. It was recited by the fathers of Mahau,* last but one on the pedigree. It will be observed that the list begins with Rangi and Papa—the Sky-father and Earth-mother—but it does not necessarily follow that the old *tohungas* believed that Kahui-ao was the actual son of these two; rather does it mean that he was a descendant of the common parents. Indeed, the name implies a tribe rather than a personal name.

to have intermingled with the Maori, and formed with them a mixed race, introducing into their own language a proportion of Maori words." After thirteen months residence in the Chatham Islands, and a constant study of the Morioris, the writer must differ entirely from Captain Mair—there can, we think, be no doubt as to the identity of the two people in physique, traditions and language, somewhat modified by their long isolation and their environment.

* Old Taranaki settlers will remember Mahau, a finely tattooed old warrior who lived at Mahoe-tahi, a fortified and pallisaded *pa* in the forties, and where the battle of Mahoe-tahi was fought between the Maoris and Taranaki Volunteers under Major (afterwards Sir Harry) Atkinson, November 6th, 1860, and H.M. troops.

TABLE I.

RANGI-NUI = PAPA

46 Kahui-ao
Ao-pouri
Ao-rarangi
Ao-whetu-ma
Ao-tatai
Tamarau-te-heketanga-a-rangi = Rongo-ue-roa

40 Awa-nui-a-rangi = Tahu-ao-ariki
Tu-pokerekere-nuku
Tu-pokerekere-rangi
Te-Awa-huri-nuku
Te-Awa-huri-rangi
35 Muanga-nuku
Muanga-rangi
Titahi-a-Tama = Hikonga-rangi
Ngai
Ngai-roa
30 Ngai-peha
Ngai-tuturu
Ngai-pepeke
Te Manu-waero-rua
Tama-ki-te-rakei-ora
25 Mawete-ro-rangi
Pae-nui-o-te-rangi (*f*) = Marama-taha-i-haoa-te-rangi

Te Kahui-Tu
Tu-mua
Tu-roto
Tu-whanga
Te Pouri
Te Marama

Hopai (*f*)
Ira-rupe (*f*)
Hou-me-hikitia (*f*)
20 Te Hotu-whenua

Tu-te-roki
Tu-te-roka
Tu-marewa
20 Tu-nga-tahi
Tu-whakangia
Tu-pokaikai
Tu-whakaihia
Tu-wharaunga
15 Tu-makoha
Tauira-o-hua
Tauira-paoi

1 Rona-mai-te-ra (*f*)
2 Tauira-matau
3 Ao-mira

Tu-take = Maru-kore
Hine-tawhao
1 Kai-tangi-ika
2 Rae-pakau
Kawa-kino
Rongo-mai-ro = Umu-paka
Uru-rangi = Mata-renga
5 Ngata = Tapuhia
Mahau
Ngata*
.....
.....

Te Tira-tu
Rakai-ata
Rangi-toenga = Hine-kawhia

Rangi-atanga
10 Rangi-te-rake
Rangi-tu-ki-waho
Tu-ki-a-rangi
Whakairi-a-rangi
Rangi-te-weo
5 Tawhito-rangi

Te Tupe-o-Tu
Kuha-mai-te-rangi
Taka-wairangi
Whakaruhi
Whakapiki-aorangi
Rangi-kapiu-ao

Te Kahui-Ru.
Ru-nuku
Ru-rangi
Ru-papa-wai
Ru-papa-paheke
Ru-papa-mania
Ru-papa-u
Tupe-aro-kewa
Hua
Hua-te-tangata
Rakei-haea
Te-Rangi-akuanei
Te Rangi-apopo
Te Rangi-punga-rere
Te Rangi-au-atu
Rakei-haea
Rakei-a-Tane
Tu-kai-kare
Mapu-kewa
Hakura-kino
Rakei-tiutiu
Tawake-tu
Tawake-rere
Tawake-poua
Tawake-tau-tahi
Tawake-piu-kura
Tawake-ara-nui
Te Tiki
Te Wai-tokorau
Te Matoha
Karetu-rangi
Taware-te-rangi
Hine-wai-tau

* Died in August, 1907, aged about 65.

The above table comes from the Ngati-Awa, or Ati-Awa tribe of Waitara, Taranaki, which tribe derives its name from Te-Awa-nui-a-rangi who, in this table, is shown to have flourished forty generations ago, which is too long, according to other lines, which make him to have been the son of Toi-kai-rakau, who flourished about thirty-one generations ago (see chapter IV.) But it is possible there may have been one of that name who lived amongst the *tangata-whenua* prior to the son of Toi. The following story is about this Awa-nui, and the old people of Waitara and Wai-o-ngana believe the Ati-Awa tribe descend and take their name from him: "Tamarau-te-heketanga-a-rangi was a spirit (*wairua*), and was the Ati-Awa ancestor. He descended from heaven,* and at the time of his arrival he saw Rongo-ue-roa, who was down at the water washing her child, to do which she had stripped off her clothing. Whilst there, Tamarau approached and saw her; he came quite close to her without being seen by the woman. But presently, looking down at the water she saw the reflection of a man in it. This startled her very much, but she remained a long time gazing at the reflection; and then turned round, when to her surprise she saw a strange man standing at her back. The man sprung forward and embraced her. As he left he said: "If you have a male child, name him Te Awa-nui-a-rangi, after the stream (*awa*) to which I descended from heaven (*rangi*)." Hence is the saying about our tribe—'*Te Ati-awa o runga o te rangi;*' 'Ati-awa from the heavens above.'"

In "Journal Polynesian Society," Vol. III., p. 12, is a genealogical table of the Middle Island people, showing a descent from one Awa-nui-a-rangi who flourished thirty-seven generations ago, whereas the child referred to in the above story is shown, by the table, to have lived thirty-nine or forty generations ago. There may be nothing at all in this approximation of dates, but it is clear from the nature of the story that it is very ancient. Much the same story is related of other ancient ancestors.

It is a question of great interest to genealogists as to whether this Awa-nui (40 in the table) is, or is not, the son of Toi-kai-rakau, the well-known *tangata-whenua* ancestor. It is possible he may be misplaced on Table No. 1, and really should come two places after Te Manu-waero-rua, which would make the position agree with the East Coast genealogies. But it is impossible now to settle these questions, though they are really all important as the only basis on which dates may be determined.

At twenty-seven generations from the present time we find Te Manu-waero-rua, who was undoubtedly one of the *tangata-whenua* living in New Zealand, and is given by the East Coast traditions as

* Which possibly means that he belonged to some visiting canoe from Hawaiki.

either father or mother* of Toi-kai-rakau, who by a mean of num ous line, flourished thirty-one generations ago. See chapter IV.

The first three names on the line beginning with Tu-mua are cal Te Kahui-Tu, and the first six on the right are the Kahui-Ru—*Ka* meaning a flock, a name which is only applied to the *tangata-wher* people. These lines do not tell us when the junction occurs with crew of the *heke*, but the marriage shown at generation twenty-f is about the period.

Te Kahui-Tu people, or Tribe, are said by tradition to have li at Waitara and the names of their *whare-kura* (houses of learni council, &c.) have been preserved—they are as follows: Ramar Uro-weka, Puaki-taua, Maruarua, and Poporo-tapu.

Te Kahui-Rangi and Te Kahui-Tawake are also mentioned tribal names of people who formerly lived at Waitara. These possi refer to the people shown in Table No. 1 as the descendants of Rak haea, and of Rakei-tiutiu, under the heading of Te Kahui-Ru.

The above is from the Ati-Awa tribe; the following is from Taranaki tribe which lives south of the Sugar-loaf Islands. The f part is a recitation of the ages preceding man.

"This is the line; it commences with the descendants of Ra and Papa":—

TABLE II.

Po-tuatahi (the first age of darkness)
down to—
Po-tua-ngahuru (the tenth age of darkness)
(Descended from the darkness, was darkness again) as follows:—
Po-niho-uri
Po-niho-koi
Po-niho-tara
Tara-mamaunga
5 Te-mamaunga-i-te-po
Potiki-o-te-po
Te Po-i-huri
Te Po-i-keu
Te Po-i-kakai
10 Te Po-i-takataka-ki-te-oti
Tawhito-po
Ka-tipu-te-po
Ko-te-po
Tangaroa
15 Tangaroa-tu-ki-uta
Tangaroa-tu-ki-tai
Kahu-kura-i-te-iho-toki
Pupuke
Mahara

* The name is generally no indication of sex in Maori.

20 Hiringa-nuku
Hiringa-rangi
Hiringa-tau
Hiringa-te-manu-mea
Hunaki-tangata
(The *ira*—mole, flesh mark, ? germ—of man grows, or appears, in the world f Being, and world of Light.)
25 Puia-nuku
Puia-rangi
(Appears the flashing light of heaven)
Tu-whenua
Tu-mounga
Tu-parara
30 Te Hono-atu
Para-karukaru
Para-whenua-mea
Rua-te-whanaunga
Rua-te-manu
35 Rua-a-te-tira = Tautu-rangi

Rua-Taranaki = Rauhoto-tapairu
Rua-a-te-tira
Rua-a-te-pae
Rua-a-te-maimai-aroha
40 Tira-haere
Tahu-rangi
Nga-hina
Tara-moana
Te Hou-tupu-ake
45 Hau-maunga
Tamarau-a-tara
Tamarau-a-waho
Tamarau-a-haere
Tohi-ora
50 Tohi-rau

1 Amaru-pakihiwi 2 Tautu-rangi 3 Amaru-whakatare = Manauea

1 Ngaere-rangi 2 Maru-whakatina 3 Rau-hoto-tapairu 4 Makuru-te-hau.

The document from which this is taken (supplied by Te Kahui Kararehe of Raho-tu, Taranaki, who died in 1904) adds that ti-Awa can supply the descendants of Ngaere-rangi, the others eing Taranaki ancestors.* The table is a cosmogony in its early arts—certainly down to Rua-Taranaki, and is said to have formed art of the *kura*, or "system of knowledge," brought to this country 1350 by Te Mounga-roa. It is remarkable as differing from all

*This Table breaks off at the last name given, and does not come down to the resent time by many generations.

other like systems that have been recorded. It is probably the o copy in existence, and hence has been printed here to preserve it the use of students in the future. On line thirty-six is shown R Taranaki, of the Kahui-maunga people, who is believed to have b a human being dwelling in this district, and after whom Mount Egm (Taranaki) is named. His wife was Rau-heto-tapairu, who, at t day, is represented by a large boulder near Cape Egmont, on which some peculiar markings apparently the work of man. The origi name of Mount Egmont—no doubt given by the *tangata-whenua*— Puke-haupapa, or Ice-hill, so named from the perpetual snow on t the second name was Puke-o-naki, which refers to its graceful sl and finally it received its present name of Taranaki, after Rua-Taran who is said to have been the first man to ascend it. The Pou-a- (or Lower Ranges) were so called, because they represented a pos pillar of Rua-tupua and Rua-tawhito, who are supposed to have b ancestors in the distant past—indeed so ancient are they that we these two names in the traditions of several branches of the race. is questionable, however, if they represent ancestors—at any rat many cases—but rather, ages, or stages, in the development of m

Below will be found a *tatai*, or recitation of names in ordered quence, which is not a genealogical table properly speaking, but is considered as a series of mythical stages which have had to do with genesis of man. There is no doubt it originated, or was part of system of knowledge of the *tangata-whenua*; and is printed here to serve it. It also is said to have been used by Te Mounga-roa, the and priest, who came here in the "Kura-haupo" canoe, *circa* 13 a statement which does not conflict, in the writer's opinion, with which precedes it.

TABLE III.

1	Huki-nui		Rua-te-korero	25	Te Ariki-o-rangi
	Huki-roa		Rua-tupua‡		Te Atitau-ma-rehu
	Huki-tapua	15	Tama-ki-te-rakeiora		Heke-i-tua
	Huki-taketake		Te Whetu-rere-ao		Heke-i-waho
5	Rua-tupua*		Toko-whia		Heke-i-te-uru-o-ra
	Rua-tawhito		Toko-manga	30	Te Pipiri
	Rua-hora		Toki-kai-ariki		Te Wawai
	Rua-maemae	20	Te Rangi-kokouri		Te Whakatea
	Rua-tawhito†		Te Rangi-kokomea		Te Rangi-keokeo
10	Te Kahui-rua		Te Rangi-hikaia	34	Te Rangi-whete-n
	Rua-te-pupuke	23	Te Iwi-kahu		
	Rua-te-mahara		Te Whakahaua		

* Ka ingoatia a Pou-a-kai maunga, ko te pou a Rua-tupua raua ko Ru whito. (From whence Pou-a-kai ranges take their name, the pillar of Rua-t and Rua tawhito.)

† From him descend the *Kahui*, or flock of Ruas.)

‡ (In his time were great earthquakes.)

Mere lists of names like the above are of little interest to the ordin-
y reader, but to anyone who will take up the study of the ancient cult,
which these form a part, they are pregnant with meaning. This,
wever, is not the place for that—they are printed here to preserve
em for the future student, for no where else are they to be found, in
eir present form.

There is a reference to Te Kahui-rua mentioned above, to be found
a song about the celebrated axe "Te Awhio-rangi,* as follows :—

'Ko "Hahau-tu-noa," te waka o Te Kahui-rua,
I ruku ai nga whatu, i
Ka rewa ki runga ra
Ko te whatu a Ngahue
Hoaina, ka pakaru.'

'Hahau-tu-noa was the canoe of Te Kahui-rua
From which were the stones dived for,
And then floated up above
The Stone of Ngahue,
By spells broken up (were made into axes) etc.'

If we may take this for history, it shows that Te Kahui-rua was a
an, or, perhaps, with more probability, a company of men, and they
ust have made a voyage in the canoe "Hahau-tu-noa" to the West
oast of the Middle Island, and there have procured, by diving, some
reenstone, for Te Whatu-a-Ngahue (or Ngahue's stone) is an em-
ematical or poetical term for the jade; a large piece of which was
ken by Ngahue to Rarotonga and Tahiti, and from it were formed
e axes with which some of the canoes of the *heke* were made.† This
ain shows that the greenstone was known to the *tangata-whenua* be-
re the arrival of the *heke*, and consequently they must have been
quainted with the West Coast of the Middle Island, for there alone
it to be found. Moreover, in the Chatham Island genealogies, long
fore the Moriori migrated to that place, we find a man named Pou-
mu, which is the Maori name of the jade. Again the Morioris have
tradition of a celebrated axe brought with their ancestors Moe, from
ew Zealand, named "Toki-a-ra-meitei" which is supposed to be
ried at the ancient *tuahu*, or altar, at Owhata, on that island, and,
Mr. Shand says, was described by Tapu, the late learned man of the
prioris, as made of jade. This seems to corroborate the following
otation from Judge F. R. Chapman's paper—"On the working of
reenstone,"‡ where he says :—"Mr. Stack thinks that Ngati-Wairangi

* Journal Polynesian Society, Vol. ix., p. 231.

† See "Hawaiki," p. 209.

‡ Tran: N.Z. Institute, Vol. xxiv.

occupied the West Coast (of the Middle Island) in very early time and that the story told him at the Thames that a *hei-tiki* held by th natives there was brought by their ancestor Maru-tuahu from Hawaik may indicate that some of the Taranaki and Cook's Straits people ol tained greenstone from the Ngati-Wairangi at a very early date, lon before it became widely known." We shall see later on that Rev. M Stack was misinformed as to Maru-tuahu coming from Hawaiki—h parents lived near Hawera, Taranaki. From information Mr. Stac derived from the East Coast, Middle Island, natives of the Ngai-Tah tribe (amongst whom he lived for many years), he deduces the date which those particular people became acquainted with the greenston as the year 1700. But it will be shown in its proper place that voyag in search of the greenstone were made long before 1700. (See chapt VIII.)

On the subject of the early visits to Milford Sound, on the We Coast of the Middle Island, the following is interesting and has not— is believed—been recorded before. In January 1891, Mr. Lew Wilson, then Under Secretary, Marine Department, on his return fro Milford, told the writer that the prisoners, who had been sent to th place to make a road up to and along the shores of Lake Ada, in e cavating for a house-site, at three feet from the surface a Maori stor axe was found. The surface of the land was covered with very lar trees. On 14th February, 1891, Professor Aldis, who had just return from Milford, told the writer the same story, which he and Profess Hutton obtained from the gaoler in charge. But the Professor call the object a chisel; it was two and a-half inches broad, not made greenstone, and was found under two and a-half feet of shingle a sand, the surface of which was covered with large trees. This obj must have been lying there a very great many years to have allowed large trees growing over it. Of course it does not follow that the *ta gata-whenua* made, used, and lost the axe.

The story of Tama-ahua,* and the greenstone, belongs to this per of the *tangata-whenua*. It is a Taranaki story. In it he is said to ha belonged to "the Kahui-maunga,"† viz.: to those people who, it claimed, came to Aotea-roa by way of land; "they walked her which is merely another way of saying that the circumstances of th arrival had been completely lost. In the name Kahui-maunga, again see the word *kahui*, a flock, applied to a people, denoting its *t gata-whenua* origin. It is also claimed in the account of Tama-ah

* Journal Polynesian Society, Vol. v., p. 233.

† In a note by Tutange, a leading chief of Patea, he says.... "But there w people here before even Kupe. Tai-kehu was the name of one, and the canoe came in was named 'Kahui-maunga.'" He lived at Patea.

at his wives were daughters of Rakei-ora, grandson of Uenuku, hich Uenuku flourished either in Tahiti or Rarotonga three or four enerations before the *heke*. This particular and mythical story is no ubt founded on a dimly remembered account of a voyage made to e West Coast of the Middle Island, in search of the greenstone. or does it contain any more of the marvellous than the ancient Greek count of Jason's search for the Golden Fleece.

The following genealogical table also traces descent from the *tanta whenua*, at least it must be assumed so, for there is not a single me on it that can be traced to the tables of the *heke*. It is from the gati-Ruanui tribe of Patea, Taranaki. It commences by stating that -tange-te-okooko-riri, who flourished as late as 1840, "descended om Rangi-nui (the great Heaven father) and Te Whani married arama (the Moon ?) from whom descended :—

TABLE IV.

Tikaro
Maukoro
Te Hohongo
Taki-aho
5 Te Whakapunipuni
Te Whakamarumaru
Te Whakahohahoha
Matua-tuarau
Moe-hangarau-tatangi
10 Hona
Tai
Marama

Ki-taua
Kuru-tongia
15 Para-tongia
Te Ata-rewha
Rangi-pinea
Maru-kawau
Hoe-whango
20 Wero-karihi
Tai-o-hua
22 Te Rangi-ka-ko — Turi—of "Aotea" canoe
23 Uehenga-ariki
Uehenga-puanake = Tane-roroa

Rua-nui, the eponymous ancestor of Ngati-Ruanui tribe, who lived twenty generations ago.

Of Uehenga-puanake we shall have to speak later on, in chapter II. It will be observed that there are twenty-two generations down the time of the *heke*, which seems to imply that Tikaro was the first this line to come to New Zealand, and that the date is about the me as that derived from the other genealogies preceding.

The following is also a *tatai* from the Ngati-Ruanui tribe, partly doubt a recitation of ages, or periods, partly a genealogical table, hich ends at one who was a contemporary of Turi—of the "Aotea" noe.

TABLE V.

Te Kahui-ao	Rona
Ao-nui	Mata-o-tu and Mata-whetu-rere
Ao-roa	Rangi-huki
Ao-potango	Rangi-whatino
Ao-whatuma	Hoe-wha
Ao-kehu	Tu-te-tawha
Whaka-tapatapa-i-awha	Tu-tange
Kamaru-te-atinuku	Toka-ariki
Ao-po-iho	Mahuru
Ao-po-ake	Mawete
Ao-whakatiri = Te Uiarei	Tokainga
Maihi	Tamatea-kuru-mai-i-te-uru-o-Tawhiti-nui

The Tamatea with the long name above was the father of Rua-u who married Whakaari, who will be mentioned in chapter VII. Tl Tamatea is said by my informant to be the same as Tamatea-pok whenua who was drowned at the Huka falls, Taupo—but I doubt t At any rate his name shows him to have come from Tahiti here. Tl above Tamatea is said to have visited Turi at Patea, after the lat had settled down here—and this gives us his period as shortly after t arrival of the fleet in 1350.

THE STORY OF MOUNT EGMONT.

The story of Mount Egmont's travels is of the same order as t account of Tama-ahua, and evidently on the face of it very ancie Mount Egmont (Taranaki) once lived in the neighbourhood of Tong riro mountain, in the centre of the North Island, whose wife w Pihanga—that graceful wooded mountain, with crater near its top, n filled with water. Taranaki fell in love with the Lady Pihanga, mu to the wrath of Tongariro, who ordered him to leave, enforcing command with so powerful a kick, that Taranaki was driven away the west. In his flight he followed down the course of what is n the Manga-nui-te-au branch of the Whanganui river, opening up course down to the main river. Then, in his flight, scouring out Whanganui river itself. At about ten miles seaward of the Oh junction there is a group of rocks in the Whanganui river, said to ha been dropped by Mount Egmont in his hasty flight. Again, inland Wai-totara, are other rocks dropped in the same manner. From t place he came westwards as far as the great Ngaere swamp, where rested, and by his great weight made a depression in the ground, si filled by the swamp. "Continuing his journey," says Mr. Skini "he arrived just at dark, at the south-east end of the Pou-a-kai rang which had been in their present position ages before Mount Egm arrived. Having arrived at Pou-a-kai, he was persuaded to stay night, and whilst he was asleep he was bound fast by a spur thro

out from the ranges towards the south-east, from which the Wai-wera-iti stream (the ancient name of Stoney River) flows. Awakening in the morning he found himself a prisoner, and has remained there ever since." There are various accounts of the adventures of Mount Egmont, differing in detail, but the main facts are the same. One version says that when he was stopped by Pou-a-kai, he pulled up so suddenly that the top was carried onward, and is now seen in the boulder called Toka-a-Rau-hotu near Cape Egmont.

The kick, or blow, given Egmont by Tongariro is still to be seen in the hollow on its south-east side under what is called Fanthom's peak. The place where Egmont formerly stood became filled with water, and now forms Lake Roto-a-Ira (Rotoaira on the maps). From this story arises the Taranaki saying :—

Tu ke Tongariro,	Tongariro stands apart,
Motu ke Taranaki,	Separated off is Taranaki,
He riri ki a Pihanga,	By the strife over Pihanga,
Waiho i muri nei,	Leaving in after times,
Te uri ko au—e!	Its descendant in me!

With the poetry that is so common to the Maori, he adds to this legend, that when the mists and clouds cover the summit of Mount Egmont, this indicates that he is still bewailing and crying over the loss of his lover Pihanga; and that when Tongariro (or rather Nga-uru-hoe) is in eruption and emits smoke and flame, and the volcanic forces rumble down below, this is the enduring anger of the husband against his wife's lover.

Mr. Skinner adds the following :—"Taranaki on his journey from Taupo was preceded by a stone—a female—of great *mana*, called Toka-a-Rauhotu, which acted as a pilot, or guide, keeping well in advance of Taranaki. The day preceding the capture of Egmont by Pou-a-kai, Toka-a-Rauhotu had reached within a short distance of the coast, on the south side of Wai-wera-iti (Stoney river). On awakening in the morning she turned to see if Taranaki was following, and then discovered that Pou-a-kai had thrown out a new arm, or spur, in the night encircling and making a prisoner of Egmont. Toka-a-Rauhotu has remained until the present day, a thing of great veneration to all the tribes, still looking upon her old friend and follower with longing eyes. But the great *mana* (supernatural power) which she once possessed has since the coming of the Pakeha departed, and men who now fearlessly touch her, do not die as in former times. The carvings on the face of this rock were done generations ago by a party of Ngati-Tama,* seventy in number, who dug up the stone with great labour, and removed it; but the same night it returned to its old resting place. The infringement of the *tapu* implied in this act of Ngati-Tama brought

* It seems unlikely that a party of strangers, such as Ngati-Tama were, should have made the carvings.

its own reward, for they all died under the influence of *makutu*, or witchcraft. Toka-a-Rauhotu in its journey from Taupo, was accompanied by may familiar spirits in the shape of lizards, who dwelt around the rock." (Plate No. 3 shows Te Toka-a-Rau-hotu.)

There are numerous similar stories of the travelling of mountains, not alone confined to New Zealand, but found wherever the Polynesian is located—indeed, such stories are world-wide.

Allusion has already been made to the paucity of direct statements as to the ancient peoples of this coast to be found in Maori tradition. It is only from incidental mention, as a rule, that we learn of them; for the arrival of the fleet in 1350, and the consequent absorption of the older element of the population in that of a more masterful people, tended to give predominance to the knowledge and history introduced by the newcomers, and gradually and slowly led to the belief that the country was first peopled by the *heke*. But there are, neverthless, a few direct references, of which are the following :—

There are stories current on this coast of a people called Maero, who are described as wild men of the woods, and who probably were the remains of some of the original people driven to the forests and mountains by the incoming crews of the *heke*. Even so late as the fifties of last century, they were supposed to inhabit the great forests in inland Taranaki. They have sometimes been confused with the Patu-pai-arehe, or fairies—so called—but this is quite a modern idea. At Puke-koikoi, on the Whanganui river, was a hill occupied by the Maero before that river was inhabited by the present tribes, and which the Maero abandoned after the place had been visited by the newcomers—they did so, because the *tapu* of their homes was desecrated by the invasion of newcomers.

It is a question if in some cases the term Tu-rehu—generally identified with Patu-pai-arehe—does not refer also the old-time people. When Kupe the navigator called in at Kawhia, on his voyage down the coast, he saw people there whom he called Tu-rehu. The people he also saw at Patea—though said to be birds—were probably men; for we also have the statement, "Turi (of Patea) and his son slew the men of this island; the name of that race was Kohikohi."

The Rev. T. G. Hammond of Patea, a conscientious and careful inquirer, who will be quoted several times in the course of this narrative, says (1891) :—"I am of opinion from what I can gather that there was a race of men in this and other parts of New Zealand when the Maoris (those of the *heke*) arrived. Hone Mohi Tawhai (a very intelligent and well-educated Maori, long since dead) I am sure, quite believed that the Turehu were a race of real men inhabiting Hokianga

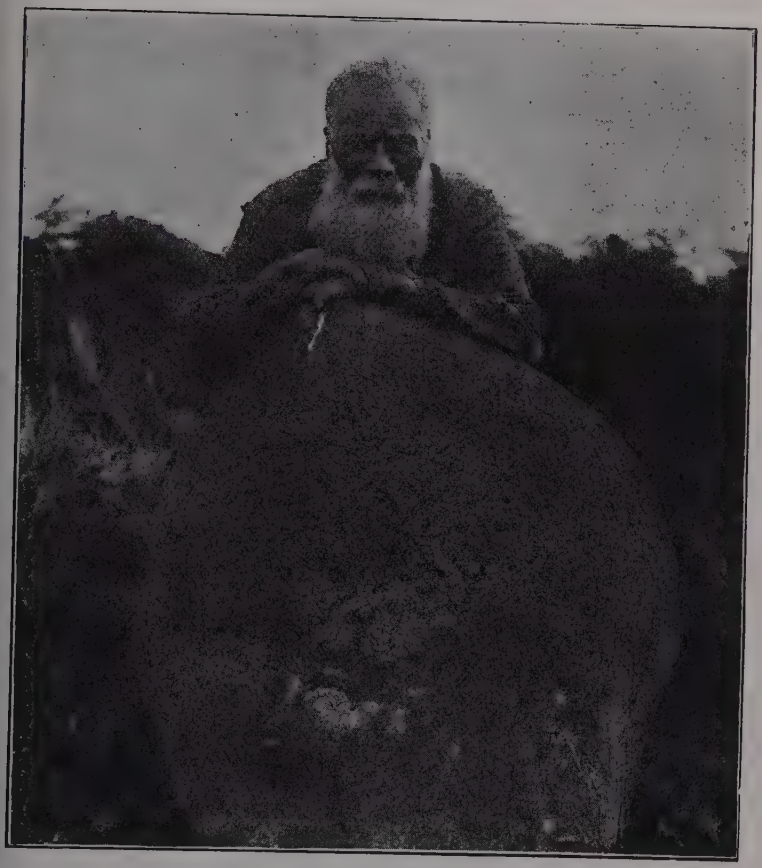


PLATE No. 3.
Toka-a-Rauhotu Rock near Cape Egmont.

when his great ancestor Kupe arrived there." See what Hapakuku Ruia says as to the Turehu on the first page hereof.

Wi Hape, an old man of Te Ati-Awa, living at the Hutt, has stated the fact that on the arrival of the "Tokomaru" and other canoes on the Taranaki Coast, the crews found people living there.

"A people named Te Kahui-toka were found living at Patea when Turi, captain of the 'Aotea' arrived there." Note again the word *kahui* as a name for a tribe. Their names were:—Tokanui, Tokaroa, Toka-whareroa, Toka-kahura and Toka-potiki, probably all brethren.

The following is translated from "Nga Mahinga," etc., by Sir G. Grey—p. 123. It refers to the arrival of Manaia and his party in the "Toko-maru" canoe, *circa* 1350. "Then they paddled on down the coast until they arrived at Tonga-porutu, where the canoe was finally left, and the people travelled on overland to Puke-aruhe, then to Papa-tiki, then along the beach of Kuku-riki to Mimi* river which they waded, afterwards crossing the Motu-nui plain to Kaweka, and to the Ure-nui river. This river had another name previously, but on the arrival of Manaia and his son Tu-ure-nui at that place, it was named after the latter. They forded this river, then proceeded on overland to Rohutu at the mouth of the Waitara river, where they settled. Now, there were people living there, the native people of this island; but they were killed by Manaia and his party, and the country taken by Manaia, his sons and followers. The reason they were killed by Manaia was so that they should possess the land."

It is unfortunate that Sir G. Grey, having, as he had at that time, about 1849-50, the opportunity, did not follow this statement up and learn more particulars of this ousted people. No doubt his informant could have told a great deal about them, but it is too late now. It will be noted above that Ure-nui had a name before Manaia's time, as no doubt had Waitara, the origin of which we shall see later on.

Mr. Wells, in his History of Taranaki, p. 4, quoting Mr. John White, says:—"The people found at Wai-tara by Manaia, were called Ngati-Moko-torea"; but I have no where else come across this name. No doubt these people were some of the original Tini-o-Awa, later called Ati-Awa.

Tracing, as some portions of the Taranaki tribes do, their descent and tribal name from Awa-nui-a-rangi, they could claim to belong to that wide-spread people, Te Tini-o-Awa, who have been found North of Auckland, in the Bay of Plenty, the Hawke's Bay district, Wairarapa, and with little doubt also in the Middle Island. For all these widely dispersed branches of that ancient tribe take their name from the same man, who was a son of Toi-kai-rakau, and flourished *circa* A.D. 1150. The collective names of the families or tribes of the

* Wrongly called Onaero in the narrative.

tangata-whenua, differ entirely from those terms used by the immigrant of the *heke*. It is only after the arrival of the latter that we becom familiar with the now common *Ngati* as a collective word for a tribe Previously, the names were *Kahui*, *Tini*, *Whanau*, etc.* *Ngati* is use exactly in the same manner in Raro-tonga as in New Zealand. Th Tahitians have the word '*Ati*,' which, as they do not pronounce th *ng*, is identically the same word with the same meaning, but it is n used in the same manner as in New Zealand. For instance, Te Tev and Te Oropaa clans of Tahiti are not, I think, ever called 'Ati-Te Teva,' 'Ati-Te-Oropaa,' etc., though the Missionaries have very appro priately used it in the Tahitian Bible, as in the case of Ati-Iuda, th children of Judah, etc., etc. In Samoa, Ati "denotes a number o chiefs of the same name or title; as 'O le Ati Tagaloa.'" In Pau motu *Ngati* is a tribe, but in no other of the Polynesian dialects is found (according to the Dictionaries). Hence the *Ngati* is peculiarl Eastern Polynesian, which we might expect seeing that the *heke* can from there to New Zealand. But did the *tangata-whenua* come fro the same quarter of the Pacific to New Zealand?

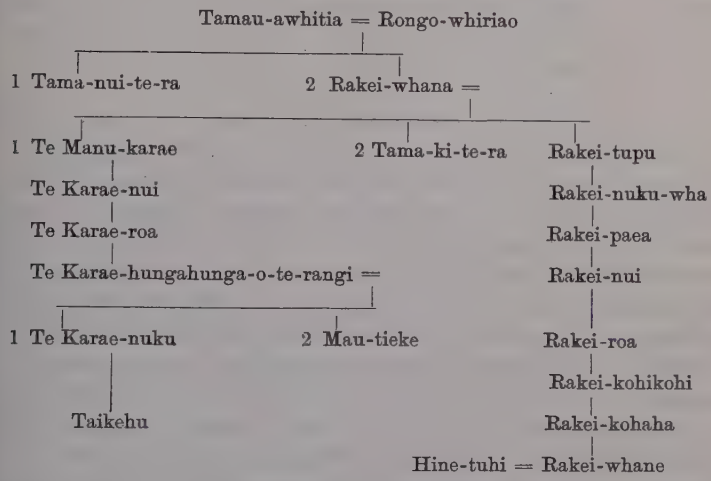
The writer is strongly of opinion that they did not—that in fa they came from Western Polynesia, but the evidence is so slight, an depends upon so many considerations, that it cannot be stated her The direct evidence of names does not help us much, though this is th most important of all, for the *tangata-whenua* traditions have most been lost. Hamiora Pio, already referred to, states that Maku (wh visited New Zealand *circa* 850) came from Mata-ora, a name that ca not be identified. Some of the northern accounts seem to indicate though this is not certain—that some, at least, came from Mata-te- and Waerota, names which equally cannot now be identified; but th general position of which can be fixed from Tahitian and Rarotonga traditions as islands lying to the N.W. of Fiji, or, possibly some of th Fiji Islands themselves. The Hawaiki of the *tangata-whenua* is pr bably Savai'i of the Samoa group, whilst that of the *heke* is Hawaik runga, or Tahiti and the adjacent groups.

A very astute man of the Taranaki tribe states positively that h ancestors who came over in the *heke*, found a numerous people he called Kahui-maunga with whom the newcomers amalgamated, and I supports this by arguments which are convincing, and really more li those of a European than a Maori, though the probability is that I never discussed the matter with any one before the writer question him on the subject. He claims that Rua-tupua, Rua-tawhito, a Rua-Taranaki shown on the Tables No. 2 and 3, belonged to th Kahui-maunga people, and that their descendants are still to be foun amongst the Taranaki tribe.

* Many months after the above was written, I found that Judge Wilson, in "Sketches of Maori Life and History," had come to the same conclusion as myse

Again, the Ngati-Ruanui tribe claim the following genealogical table as showing a descent from the *tangata-whenua* :—

TABLE VI.



"This is the aristocratic line of this island from Tamau-awhitia and his descendants, who owned this island, whilst Paikea and his descendants lived in the Middle Island. Tamau-awhitia owned Te Ikaroa-a-Maui (North Island), and he was of the Kahui-maunga. His canoe was the "fishing line" of his ancestor Maui-Potiki. In the times of Turi and his canoe "Aotea," then were these two canoes amalgamated, and the land called Aotea-roa." Although the position of Tamau-awhitia cannot be stated with regard to the date of the *heke*, he flourished in New Zealand before Turi of the "Aotea" canoe arrived.

In the above, the "fishing line" of Maui-Potiki may be taken as equivalent to saying, that the origin of these people is unknown—that they date from the time when Maui-Potiki "fished up" New Zealand from the depths, as he is accredited with doing in the case of so many islands—in other words his "fishing" was his discovery of the Islands. This seems to lend support to Judge Wilson's and Col. Gudgeon's theories, that one Maui-Potiki was the ancestor of all the *tangata-whenua* people. One Tai-kehu is said to have been a contemporary of Turi of the "Aotea," but not the man shown last in Table No. VI., and after him was named originally the river called by Turi, Patea-nui-a-Turi,* but formerly known as Te-Awa-nui-a-Taikehu. This change is said to have been made by agreement between the two men, in reference to their two sons, Kura-waiho and Turanga-i-mua—an

* Patea is probably an old name brought here by the *heke* of 1350, for we find there was a *marae* of that name in Tahiti in former times.

obscure statement. Tai-kehu's home at Patea was Wai-punga-roa his *paepae*, or latrine, Peketua; his food-store, Rakenga; his drinkin spring, Wai-puehu; his *tutu*, or bird preserve, Rangi-tuhi. Th former name of the river next to the south of Patea was Wai-kakah renamed by Turi, Tarai-whenua-kura. The traditions of Ngati-Ruan say that Tai-kehu lived before Kupe and Turi—a point we shall hav to allude to later.

This chapter commenced with the statement that very little of th history of the *tangata-whenua* of this coast has been preserved. A that is known or may legitimately be deduced is stated above, and will be seen how little it is. Their history has been so overlaid b that of the more forceful *heke*, that it has even been doubted if ev such a people existed. But this idea is now exploded and the *tangat whenua* must take their place as forming a large element in the prese population. Some writers have supposed that, prior to the *heke*, Ne Zealand was occupied by a non-Polynesian race; in the writer opinion there is no justification for such a belief. It is probably tr that on one or two occasions Melanesians may have arrived in Ne Zealand on board vessels under the command of Polynesians, and th a few *may* have remained in the country. But these would b extremely few in number. So far as we know, they all returned wi their masters to the Central Pacific—they in fact would be slav brought to paddle the canoes.

We now proceed to discuss the date of Kupe's arrival in New Ze land, and then will describe that element of the population of t Taranaki Coast, derived from the crews of the *heke* or migration 1350.

CHAPTER III.

KUPE—THE NAVIGATOR.

THOSE among us who take a real interest in the history of the Polynesian Race, and especially those who have studied the matter somewhat deeply with a view of eliminating errors in the Native histories, and bringing the discordant *data* into the semblance of real history, are aware that the date at which Kupe the Polynesian Navigator visited New Zealand is very uncertain. Many Maori traditions accredit him with the original discovery of these islands. It is worth while, therefore, endeavouring to clear the matter up—if it is possible. In the following notes, all that is known of Kupe is for the first time brought together into one focus. We may perhaps thus come to some definite conclusion on the subject.

First, it is abundantly clear that Kupe was one of those South-Sea rovers—the product of the age of navigation which, commencing at the period when the Polynesians occupied the Fiji group, ended with the discovery and colonisation of, probably, every island in tropical and temperate Polynesia. Trusting to the Rarotongan traditions and genealogies, we can assign an approximate date to the dawn of this period, which has been shown to be about the year A.D. 650.* It did not close until nearly all Polynesia had been colonised; and the last memorable voyages we have any record of were those that brought the latest emigrants to New Zealand in A.D. 1350. Kupe must have flourished during this era of navigation, for no one has ever suggested that he made his voyages later than the great *heke* to New Zealand, although some traditions state the fact that he was a contemporary of those who came here in the fleet. Others again show him to have lived many generations prior to that period—and herein lies the difficulty which we must now attempt to solve. In the first place let us consider the place-names in New Zealand connected with Kupe.

There are a number of such names, but nearly all on the West Coast of the North Island. The following for instance:—

1. Matakitaki, a large flat-rock on the east side of Palliser Bay, so called because it was here that Kupe first saw Tapuae-uenuku mountain, inland of Kaikoura, standing out snow-covered, apparently in the sea. He staid there some time looking at it (*matakitaki*) hence the name of the place. "His

* "Hawaiki," 2nd edition, p. 123—Whitcombe & Tombs, Christchurch, 1904.

daughters remained at that place. Near the rock is a pool water which is red in colour with streaks of the same ti running down to it from the rock. These are supposed to the blood from the girls, which flowed down there when tha cut themselves in mourning for Kupe when he left."

2. Nga-ra-o-Kupe (the sails of Kupe). The name of two triang lar patches of light-coloured cliff showing against the gree vegetation a few miles to the west of Cape Palliser. The sto connected with this is, that Kupe and his companion Ngak were camped here on one occasion, when a contention arose to who could succeed in first completing a canoe sail (*ra*). each started to work in the evening to make a sail; Kupe ha finished his a little after midnight, whilst Ngake did n complete his until dawn. Thus Kupe won. The sails we then hung up against the cliffs, "and may be seen there this day" says my informant.

3. Nga-waka-o-Kupe (the canoes of Kupe) a range of hills ea of Greytown, Wai-rarapa, where the rocks are said to shaped like a canoe.

4. Nga-waka-o-Kupe (the canoes of Kupe) is the name of a grou of rocks in Admiralty Bay, near D'Urville Island, somethin like a canoe in shape.

5. Te-kakau-o-te-toki-a-Kupe (the handle of Kupe's axe) a roc on Te-uira-ka-rapa Point in Tory Channel, just opposi Moioio Island, which latter was an old Ati-Awa *pa*. Th axe is that with which Kupe is supposed to have killed th octopus, named Te Wheke-a-muturangi, in Tory Chann (see *infra*). Te Ana-o-te-Wheke-a-muturangi, is the nan of a cave at Castle Point.

6. Taonui-o-Kupe (great spear of Kupe) Jackson's Head, Quee Charlotte Sound—so called because Kupe cast his spear fro the North Island across Cook Straits towards this point, b it was carried away by the current of the Straits. He thre the spear with the object of joining the two islands togethe but how this was to be effected my informant could not sa

7. Nga-tauari-a-Mata-hourua (the thwarts of Mata-hourua-Kupe's canoe) a place on the bluff called Pari-nui-a-whit that lies 4 miles south-east of the mouth of the Wairau riv (Middle Island), and is called by Europeans, White Bluff.

8. Te Kupenga-a-Kupe (Kupe's fishing net) is a place near Jac son's Head, Queen Charlotte Sound.

9. Te Ure-o-Kupe (Kupe's membrum virile) one of the point rocks on Barrett's reef at the entrance of Wellington Harbou

10. Te-tangihanga-a-Kupe (Kupe's lamenting) Barrett's reef above —so called because Kupe here bewailed his daughters or nieces, when leaving them (see below).
11. Matiu (Soames Island) and Makaro (Ward's Island, south of the former) islands in Wellington Harbour called after two nieces of Kupe.
12. Te-ra-o-Mata-hourua (the sail of Mata-hourua) name of a place near Ohariu, on Cook Straits, west of Wellington; another story says the sail is at Hataitai, Lyell's Bay, Wellington, but on the sea-coast.
13. Te-punga-o-Mata-hourua (the anchor of Mata-hourua) a stone with a hole for the cable, lying on the sandy flat north-east side of the railway bridge, Porirua.
14. Mata-hourua canoe is said to have landed at Wai-tawa, just inside Porirua heads, south side.
15. Wairaka, a rock on the coast near Pae-kakariki, said to represent one of Kupe's daughters.
16. Orongo-mai-ta-kupe, a place near Cape Egmont, but whether it has anything to do with Kupe is uncertain.

Fanciful as the above names are, they seem to show a connection with the celebrated navigator. All these places are on the shores of Cook Straits, excepting Numbers 3 and 16, and there are also two rocks on the coast near Rimu-rapa, Sinclair's Head, near Wellington, named Toka-haere and Mo-huia, which represent Kupe's daughters mourning for him, when he crossed the Straits to prosecute his discoveries in the Middle Island.

Passing over for the present Kupe's connection with the Patea river, Cook Straits, we now come to the places connected with his name in the north, the information having been gathered by Mr. John White some fifty or sixty years ago.

17. Te-au-kanapanapa (the flashing current) a projecting point to the east of Whangaroa harbour, East Coast, where the water is clear and sparkling, and here tradition says Kupe first landed when he came to New Zealand. It may be added that this place is traditionally known as one of the starting points for voyages made back to Hawaiki, and no doubt the fact of this being Kupe's first land-fall has something to do with its subsequent use as a point of departure. In this respect it resembles Ke-ala-i-Kahiki (in Maori, Te-ara-ki-Tahiti), a point on the S.W. coast of Hawaii Island, where voyagers in former times took their departure for Tahiti and the Southern groups.
18. Tapuae-putuputu. Mr. John White says this was one of the names of Kupe's canoe, and in it was brought the native rat (*kiore*), and a certain kind of fern-root (*roi*), called *putuputu*,

which was planted at Ohuri, Waima, and Hokianga. It
probable that *putuputu* is the name of some food plant int
duced by Kupe and which did not flourish, for of course t
common fern with the edible root, is native to New Zealan

19. The anchor of Kupe's canoe is said to be at Rangiora point,
the west side of The Narrows, Hokianga Harbour.

20. The bailer of Kupe's canoe, as a stone, is to be seen not
from Te Whakarara-a-Kupe, (see below) at a place called
Tou-o-Puraho.

21. Another bailer is pointed out on the beach near Te Kohukoh
Hokianga Harbour, said to belong to Kupe.

22. Kupe's dog. "At the mouth of the Whirinaki river, Hokian
the old natives point out a stone in the shape of a dog, wh
is said to represent Kupe's dog left there when he visited th
part." It is on the east side of the river.

23. Te Whakarara-a-Kupe. Kupe once gave a great feast at
place between Kerikeri, Bay of Islands, and Whangaroa, a
instead of using poles to support the baskets of food (as
hakari?) he used stones. These stones are to be seen at t
day at Tarata-roto-rua. (? Who were the people to wh
Kupe gave the feast.)

24. "Kupe, when travelling from Kerikeri to Hokianga, carrie
stone which he left in a valley of a branch stream of
upper Waihou, at a place called Te Puru. This is at
head of Hokianga river. When any Maoris pass that w
they utter the *karakia* or invocation called *whakauru* or *uruu*
whenua which is always used by strangers entering a distr
new to them. When doing this they cast on the stone spr
of *karamu* or *kawakawa*, or pebbles which they have broug
and then pass on, taking care not to look back at the ston
There are several *karakias* extant relating to this ceremon
which is a placating of the *genii locii.*

25. At Wharo (? Waro) on the coast north of Hokianga are
foot-prints of Kupe's feet, indented in the rock. Near th
also the foot-prints of his dog are to be seen.

26. The real name of Hokianga Harbour is Hokianga-a-Kupe (
returning of Kupe) so called because it was from this harb
he departed on his way back to Hawaiki. "He came to t
land to look for Tuputupu-whenua, and searched all over
south before he finally discovered him at Hokianga—whe
he returned—hence the name. He was the first man to co
to this Island."

27. The *toheroa* shell-fish, found in great abundance on the W
Coast, north of Auckland, is supposed to have been pla
there by Kupe (as well as others) "as food for his daugh

Tai-tuauru-o-te marowhara." The great rolling waves on that coast have been named after her. So says the proverb: "*Tai-hauauru i whakaturia e Kupe ki te maro-whara.*" The western sea, opposed by Kupe with the war belt.

The last statement, but one, to the effect that Kupe was the first ıan to come to this island may not be correct, but it seems apparently to ıdicate, at any rate, in the minds of many that his voyage must have een long anterior to the date of arrival of the fleet in 1350, notwithtanding the persistent accounts in some of the histories of the "Aoea's" voyage, that Kupe gave to Turi the directions for finding New Zealand.

Kupe is supposed to have separated the North from the South sland, which action is referred to in the following *ngeri*, or words sung) a war dance:—

a tito au, ka tito au,	I will sing, I will sing,
a tito au ki a Kupe,	I will sing of Kupe,
e tangata nana i hoehoe te moana	The man who paddled over the ocean—
e tangata nana i topetope te whenua	The man who divided off the lands;
u ke a Kapiti, tu ke a Mana,	Solitary stands Kapiti, separated is Mana,
au ke a Aropaoa.	Removed is Aropaoa.
o nga tohu tena	Such were the great signs
toku tupuna a Kupe	Of my great ancestor Kupe.
ana i whakatomene Titapua,	'Twas he that caused Titapua to sink,
a toreke i a au te whenua nei.	(Nor) will I leave any land remain.

(*Notes.*—Kapiti and Mana, two well-known Islands in Cook's Straits. Aroıoa, the island forming the east side of Queen Charlotte's Sound. Titapua, an land that is said to have stood off the east entrance of Cook's Straits, and from hence albatross were obtained; now sunk below the sea, according to Maori tration. Te-rau-o-Titapua (or titapu), feather-plume of Titapua, has become emematical for a plume, or ear-pendant of albatross feathers. This is a strange adition, for there are no signs of a submerged island. Can it have referred to the hatham Islands where the albatross is very common?)

There are numerous references to Kupe in old Maori poetry, some ew of which that are pertinent to this story are quoted below:

ia koparetia te rerenga i Rau-kawa	Let the eyes be blind-folded in crossing Rau-kawa,
ia huna iho, kei kitea Nga-whatu	To conceal them so Nga-whatu may not be seen.
ia hipa ki muri, ka titiro atu	Only when they are passed may they be looked at.
ia noho taku itl, te koko ki Te Whanganui	Then let me rest in the bay at Te Whanganui
ga mahi a Kupe, i topetopea iho.	The result of Kupe's cutting off.

(*Notes.*—Rau-kawa is Cook's Straits. Nga-whatu, the Brothers' Rocks, in ssing which for the first time, in old times, the eyes of strangers were blindded so that these rocks might not be seen; otherwise a storm would arise. Te hanga-nui is Cloudy Bay, on the Middle Island.)

Kei te kotikoti au—e	I am cutting up,
Nga uaua o Papa-tua-nuku	The sinews of the Earth.
Nga taero a Kupe—e.	The obstructions of Kupe.

Here the last line refers to the *kareao* (supplejacks), *tataramoa* (brambles) an *tumata-kuru* (spear grass), *ongaonga* (nettles), and other obstructions to travel: the forest and open, which are called *nga taero a Kupe*, the obstructions of Kupp when he was exploring the country. This expression is now often applied mental difficulties and obstructions.

We may now consider what tradition says as to Kupe's visit to Ne Zealand, and will first translate the earliest account that appeared i print, viz.: that to be found in Sir George Grey's "Nga mahi a ng Tupuna," p. 109—published in 1854—which describes the departu of the "Aotea" canoe from Rai'atea Island for New Zealand. Th account is said to have been furnished to Sir George by Rawiri Wa mako, father (? or uncle) of Tauke, the present learned man of Ngat Ruanui, living at Okaiawa, near Hawera.

...."Then Rongorongo (Turi's wife) went to fetch a 'way' canoe) for them from his (Turi's) father-in-law, Toto; and 'Aote was given as a canoe. Waiharakeke was the name of the river whe 'Aotea' (as a tree) grew, and Toto had hewn it out. When the tr fell to the ground it split, and 'Mata-atua' canoe was formed of o part, 'Aotea' of the other. Whilst 'Mata-horua' canoe was given Kura-maro-tini, 'Aotea' was given to Rongorongo (Turi's wife) Toto two daughters. 'Mata-horua' was the canoe that travelled to mar distant lands, when Reti was the man in charge.

"Now Kupe and Hotu-rapa went out to sea to fish, and when th canoe of these two was anchored, Kupe let down his line. When th line got to the bottom, Kupe thought he would deceive his companio with it, so said to his younger brother—'Friend Hotu, my line caught, dive for it!' Said Hotu-rapa—'Give it to me' (let me try get it up.) Kupe replied—'It cannot be done, but you jump into th water and dive for it.' But it was deceit on the part of Kupe, in ord that Hotu-rapa might be drowned, and then he would be able to ha Kura-maro-tini (Hotu-rapa's wife) for himself. So Hotu-rapa dive and when he had got to the bottom, Kupe cut the painter of the cano and proceeded to carry off Kura-maro-tini. When Hotu-rapa came to the surface, the canoe was a long way off, so he called out—' Kupe, return the canoe for me!' But Kupe did not do so; and Hotu-rapa was drowned, and Kupe went ashore, where he secur Kura-maro-tini as a wife, (he ran away with her) and came on this island (New Zealand) where *he found no men.* Then he crossed th straits of Rau-kawa, and there entered the Awa-iti (Tory chann where he met the fierce current of Kura-te-au which forced him bac but he tried again and succeeded, and then got into the whirlpo

Iere was the Wheke-a-Muturangi (a cuttle-fish or octopus) which, as oon as he heard the canoe, rose up to overwhelm Kupe's canoe. Vhen it came to the surface, Kupe saw it, and considered how he nould overcome this *taniwha.* Then he decided what to do. The tenacles of the cuttle-fish were approaching to sink the canoe, whilst Kupe was strenuously and continuously cutting them off. But what as that to this *taniwha!* Now, Kupe bethought him of another plan y which he would kill it. So he took out his calabash and threw it n the water, where it was immediately seized on by the cuttle-fish who nought it was the canoe. As soon as its body got on to the calabash o press it down, Kupe stood carefully on his canoe, and as carefully fted his axe, and with a tremendous blow severed it in two and killed it.

"His work was this: his separating of the land; he saw two men, Kokako and Ti-waiwaka (both names of birds). But Kupe did not emain, he returned to the other side (to his home). He left his signs ere, but returned himself. On his arrival he found Turi there, and it as in the *fourth year* (after his return)—after Hawe-potiki was killed—hat Turi came hither (to New Zealand).

"Then was Toto's canoe 'Aotea' dragged down to the water as means of transit for Turi. As the canoe approached the sea side, Kupe heard it and went to see, and then said to Turi—'O Turi, when ou go, look to the *rising of the Sun*, and keep the bows of the canoe n that direction.' Turi replied—'Come! let us both go together!' Then said Kupe—'Will Kupe return?' But he added—'When you ross over to the other side, go along till you see the river found by ne, the mouth of which is to the west; there are the people I saw, wo of them. If you stand on one side (of the river) and call out they rill answer; that is the place.'"

The account then describes Turi's voyage and his settling at Patea, nd winds up as follows:—"This returns to the handing over by Toto f 'Aotea' to Turi; she was launched at night, and as Kupe heard ne scraping of the keel on the sand he went to the shore to see Turi: nd said to him—'Depart (in peace), look to the *rising of the Sun,* and o not divert the bows of the canoe from where the sun and the star se; keep the bows there,'" and then repeats what has been said bout the two men (or birds) at Patea.

In this story there are one or two rather precise statements; first, hat Kupe found no one at the places he landed at, nor saw any signs of habitants beyond the birds—which, however, may have been men's ames; secondly, that Turi was to steer constantly to the sun rise; nd thirdly, that Turi left Rai'atea four years after Kupe had returned. he first statement may be correct, but the second is, I think, certainly rong as I propose to shew later. It must be remembered that this ccount of Kupe's voyage is the foundation of nearly all that has been rinted about him since.

The Rev. R. Taylor, in his "Te Ika-a-Maui, 1855," gives muc the same account as Sir Geo. Grey, but says Kupe came in search o his wife Kura-marotini, who had been carried off by his younge brother Hotu-rapa—just exactly opposite to what the above accoun states.

In "Ancient History of the Maori," Vol. I., p. 73, John Whit translating a Ngai-Tahu history of Rata, says:—"The name of th axe which Ngahue gave to Kupe was 'Tauira-apa'"—implying tha Kupe was a contemporary of Ngahue, the other navigator who is sai to have discovered New Zealand, and also to have taken back greer stone to the islands from which he came. We do not know at wha period Ngahue flourished, except that probability seems to indicat the same generation as that in which the fleet came to New Zealan At page 188 of the same work, Vol. II., we find the Ngati-Apa peopl of Rangitikei saying that Raka-taura, after a visit to New Zealan remained in Hawaiki, but sent Kupe to explore the land, and on h return he found the fleet just preparing to depart and advised them t hasten to New Zealand. Raka-taura, one of the ancestors of th Waikato tribes is supposed to have come here with the fleet in 1350

We will now see what some other accounts say as to Kupe: Karip Te Whetu (Journal Polynesian Society, Vol. II., p. 149) says:—"A the time that Kupe came to this country with his children... he can along over the ocean until he arrived at New Zealand. His cour was directed *towards the western (sea)*. He called at Wai-te-mata (? and afterwards at Manukau..then Waikato..Whainga-roa, (Raglan Kawhia, Mokau, Waitara, Patea and Whenua-kura. Between Pate and Whenua-kura he gathered some vegetation into a bunch *(puia otaota)* and bound it up—the meaning of this was a *taking possession the land.* He then proceeded..to Hataitai (in Port Nicholson)..the Wairarapa and as far as Te Matau-a-Maui (Cape Kidnappers) fro whence he returned to Te Rimu-rapa (in Cook's Straits)..Kupe settle down at Te Rimu-rapa with his two daughters Mohuia and Toka-haer ..Kupe then returned northwards..and came to where he had left th *puia-otaota*..then on to Kaipara where he left this island, and finall arrived at Motiwhawha island where *he met Turi* who was on his wa here—to New Zealand...Turi asked Kupe, saying—'O Kupe! di you not see any remnants of people (*morehu*, survivors) in the islan (you visited)?' Kupe replied—'I did not see any, but I heard th voices of some grunting; one was on top of a bar or rail, and his com panion was turning head-over-heels.'..Kupe said to Turi—'O Tur Proceed, let your course be direct past the the snowy mountain (Mou Egmont) and when you see a river beyond, and a bunch of vegetatio tied up, that is the place (for you); let your home be there.'..Tu

found the mark at Whenua-kura, and remained at Patea. After a lengthened stay he . . went on to Waikanae where he set up his boundary . . named Meremere."

We may ask here why it was necessary to set up a boundary? It could only be as against other people, and there could be no other than the *tangata-whenua.* This may be assumed to be the Ati-Awa account, from North Waitara, a people who are not generally descended from the crew of Turi's canoe, the "Aotea."

In another account, in my possession, from Ngati Rua-nui (most of whom descend from the crew of the "Aotea") we find Kupe directing Turi, before he started, how to steer, as follows:—"O Turi! let the bow of the canoe be directed *to the rising of the Star.* When you reach that land go straight to the river I discovered; you will see a river opening to the west, that is it." After calling at Rangi-tahua island to refit the canoe, Potoru in the "Ririno" canoe arrived.... Turi said to Potoru—"Kupe told me to keep the bows of the canoe to the *rising of the Star.*" Potoru replied—"Let us direct the bows of our canoes to the *rato, sunset.*" So they separated, each taking his own course, and Potoru is said to have perished with all his companions. But, a friend of mine from the Taranaki tribe holds that Potoru did not perish, but came on to New Zealand, and landed on the South Island, in support of which he quotes an old song, as follows:—

Ka iri auo koe i runga i "Te Ririno,"	Thou camest on board "Te Ririno,"
Te waka tautohetohe no te tere i a Turi	The canoe that caused dissensions in Turi's fleet,
Ka pae a Potoru ki te au o Raukawa	And Potoru was cast ashore in Rau-kawa current,
Ka eke i te ranga i O-Tama-i-ea.	Landing on the bank at O-Tama-i-ea.

This is part of a lament by Tu-raukawa of Ngati-Rua-nui, in which he compares the loss of his friend to the disaster that befel Potoru. In this song, Rau-kawa is Cook's Straits, and O-Tama-i-ea is the boulder bank at Nelson Haven, South Island.

This same man says—"Turi met Kupe on the ocean on the latter's way back to Rangi-atea (Rai'atea) when Turi asked him what kind of a land it was that Kupe had been to. "It is not much of a country; I found one part that is good, although all the trees along the coast are curved inland by the strength of the wind" (which is often the case on the West Coast). "There are two rivers which open to the west (*ka parara ki te uru*), and the soil there is *one kakara*—sweet scented soil—which will suit your *kumaras.*" "Are there people there?" asked Turi. "The only people I saw were two, the *piwai-waka* (the fan-tail bird) who hops about on the *pae-tautara* (latrine), and the other lives in the woods on the mountains, and who cries out 'ko, ko, ko,' and whose name is *kokako* (the New Zealand Crow).

It is clear from the above quotations that the Taranaki tribe generally believes Kupe to have been a contemporary of Turi of the "Aotea" canoe, and, therefore, to have flourished about the first half of the fourteenth century. As to the sailing directions. I will deal with them later on. The quotations also seem clear on the subject of the absence of inhabitants when Kupe visited New Zealand. But rebutting evidence will be quoted shortly as to the people Turi and others found here. In the meantime let us see what other accounts say as to the period of Kupe, and in following this out, we shall have to deal with a good many genealogies.

Hetaraka Tautahi of the Nga-Rauru tribe, of Southern Taranaki, who dictated to me the best account, yet printed, of the "Aotea's" voyage, and which was published in Journal Polynesian Society, Vol. IX., p. 211, does not say a word about Kupe, nor of any direction given to Turi to steer by, though he did say, in explaining the "*awa*," or *karakia*, recited to secure a propitious voyage, in the lines on page 221 *loc. cit.*, that Rehua was the star they steered by, and Rehua is believed to be Antares. Nothing is said of any previous inhabitants, beyond this, that Turi's son fought many battles in the north and on east coast with the *tangata-whenua* (for which see *infra*).

Mr. John White in his lectures, delivered in Auckland, 1861,* says:—"The canoe Mamari is spoken of by the Nga-Puhi natives as that in which their ancestors came from a distant country, the name of which is not given by them." (Wawau is the island named in other Nga-Puhi traditions, which is the ancient name of Porapora, close to Rai'atea island of the Society Group). "The canoe came, it is stated, in search of a previous migrator. A man named Tuputupu-whenua had arrived in New Zealand, and a chief called Nuku-tawhiti came in the canoe Mamari in search of him. After Nuku-tawhiti had reached the land near the North Cape, he fell in with Kupe. Kupe is spoken of as the most energetic and enterprising of all the chiefs of the different migrations from Hawaiki. He circumnavigated the whole of the North Island, giving names to places as he sailed along the shores....This Kupe told Nuku-tawhiti that Tuputupu-whenua was on the West Coast. Having found him, Kupe had returned from that part of the land, therefore, he had called in at Hokianga, which word means a 'going back,' 'a returning,' Kupe having returned from that part of the coast where the Heads of Hokianga are situated, hence the name."

Mr. White then quotes many of the names of places in the north already enumerated, as connected with Kupe, but replaces Kupe's name by Nuku-tawhiti. At page 185, Mr. White says:—"It is

* See the reprint in T. W. Gudgeon's "History and Doings of the Maoris," Auckland, 1885.

generally admitted among the natives that the chief Kupe, who came in the 'Mata-horua' canoe was the first who took possession of New Zealand—this he did by naming the rivers and mountains from Whanganui to Patea. Turi is the chief mentioned as having next arrived in the canoe 'Aotea,' and he gave names to all the rivers and mountains from Patea to Aotea."

Now, it was stated by old Tawhai, of Hokianga, a descendant of Nuku-tawhiti of the "Mamari" canoe, that the latter vessel arrived in New Zealand 'about the time of the fleet," *i.e.*, in 1350, and the genealogical descent from the same man to the present day agrees with the date very well, and as Nuku-tawhiti was a contemporary—as was Turi (according to the traditions quoted)—it would seem fairly established that Kupe came here about the time of arrival of the fleet. Moreover, Table No. 7, given in the margin supports it also. This is from Hori Ropiha of Waipawa, who says in reference to Kupe—"The food with which he fed his children was wind, which he left for Mata-o-peru, Rere-whakaitu, and Matangi-awhiowhio, but, indeed, for all his children in various places in Aotea (New Zealand), where they are to be seen represented by rocks at this day. In Port Nicholson are his nieces Matiu (Soames Island) and Makero (Ward's Island) but there are many others."

TABLE VII.

25 Whare-ukura
Uhenga
Pou-tama
Whiti-rangi-mamao
21 **Kupe†**
20 Hine
Tahu-ai-rangi
Tau-tunu-kereru
Tu-tawhio-rangi
Riki-maitai
Whiti-a-rangi
15 Kari-moe
Takoto
Papa-uma
Tahito
Hoko
10 Te Kura-mahi-nono
Te Rangi-wawahia
Kere
Te Ahu-rangi
Hine-i-taua
5 Whakamarino
Te Ropiha
Hori Ropiha
.....
.....

If, as I have suggested,* Uhenga, shown in the margin, was the man of that name, whose other name was Tangiia, the great navigator and ancestor of the Ngati-Tangiia tribe of Rarotonga Island, then this line agrees fairly well with the Rarotonga lines which makes Tangiia to have flourished twenty-six generations ago. But too much reliance must not be placed on the early names in this table (see *infra*).

So far, a considerable amount of evidence goes to show that Kupe's voyage to New Zealand occurred in the same generation that saw this country overrun by the last migration, which came from Tahiti and Rarotonga about 1350. But we have now to consider Kupe's period from the point of view: firstly, of other genealogies than that

* "Hawaiki," *loc. cit.*, where, however, the generations are counted back from 1850—not 1900 as in these pages.

† Kupe is said, by another account, to have had other children, Rua-tiki and Taiapua, left in New Zealand.

just quoted; secondly, the statement quoted that Kupe found no inhabitants here; and thirdly, the steering directions he is supposed to have given Turi.

First, as to other genealogies:—It is here that our difficulties commence, for it can hardly be expected at this date, when all the old and learned men are gone, that we can get exact information—we have to take what seems the most correct, comparing and checking them wherever possible. The subject of genealogies interests but a few, but they are our only guide to dates, and in that sense are important; how important they were to the old-time Maori is well-known, for they entered into many of their sacred *karakias*.

From what we know of the coasts visited by Kupe, we may expect to find his descendants either amongst the Nga-Puhi tribes of the North, or the tribes inhabiting Cook's Straits; and this is the case. Taking the Southern tribes first, we find the following—the numbers denoting generations back from the year 1900:—

TABLE No. VIII.
(See *ante*, table 7.)

Whare-ukura
Uhenga
Pou-tama
White-ranga-mamao
21 **Kupe**

(*Rangi-tane tribe.*)

TABLE No. IX.

Awa-nui-a-rangi
Uhenga
Pou-tama
|
25 **Kupe**
Tu-koroua

(*Ngati-Ira tribe.*)

TABLE No. X.

20 **Kupe** = Aparangi
Hau-nui
Popoto

(*Rangi-tane tribe.*)

TABLE XI.

22 **Kupe**
Rua-a-wharo
Maku
Tapiki

(*Ngati-Ira tribe.*)

TABLE No. XII.

Wharekura
Uhenga
Pou-tama
Whiti-ranga-mamao = Whiro-te-tupua
23 **Kupe**
Ngake
Tamatea-kahia
Tutea

(*Rangi-tane tribe.*)

Another line branching from Table No. 8 gives twenty-five generations back to Kupe, who is in that particular account, said to have had many children. It is difficult to say which, if any, of these are right, but I think we may safely leave out the ancestor Awa-nui-a-rangi, for though his period is about right in table 9 above, it is improbable that he could have been an ancestor of Kupe. We can now take the mean of six lines, and get this result:—That Kupe was born 22·66 (say twenty-three) generations ago; and, if Uhenga *is* really the

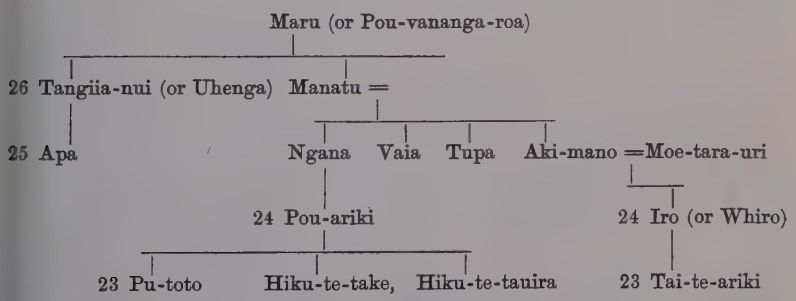
same as Tangiia-nui of Rarotonga, who was born twenty-six generations ago, then we shall find that these lines agree fairly well, thus :

TABLE XIII.

Tangiia	..	Twenty-six generations
Poutama	..	Twenty-five generations
Whiti	..	Twenty-four generations
Kupe	..	Twenty-three generations

Now, we have another check on this, if the statement in Table 12 is correct, that Whiti-ranga-mamao married Whiro-te-tupua; by Table 13, she was born twenty-four generations ago—and Whiro was a contemporary of Tangiia, born twenty-six generations ago (for which see the Rarotonga M.S.S. in my possession, and "Hawaiki," *loc. cit*). Of this there can be no doubt, for Whiro's son Tai-te-ariki was adopted by Tangiia and became the ancestor of the Ngati-Tangiia tribe of Rarotonga. There are two heros of the name of Whiro in Polynesian history, who are often confounded one with another, as we shall show. According to Rarotonga history (Journal Polynesian Society, IV., p. 130) the following is the connection between Tangiia and Whiro.

TABLE XIV.



Pu-toto, and his two brothers, when voyaging from Porapora to Upolu, Samoa, were drowned in a great storm, whilst Whiro escaped (see Rarotonga M.S.S., and J.P.S., Vol. IV., p. 130).

It will be observed there is a fair agreement amongst these various tables as to the period of Kupe, and the conclusion is that he flourished a generation before the mean date of the great *heke*, *i.e.*, 1350.

But it is now necessary to consider the Nga-Puhi account, as stated by Hone Mohi Tawai, and Hare Hongi, both competent genealogists. Tawhai's Table was sent to me in 1892, and he also gave an identical copy to the Rev. T. H. Hammond, who furnished me with a copy. (Hare Hongi's table will be found in Journal Polynesian Society, Vol. VII., p. 36.)—See tables on opposite page.

The following are quoted from the tables previously alluded to, being those parts which bear on the question :—

Table XV. (H. M. Tawhai.)	Table XVI. (H. Hongi.)	Table XVII. ("Hawaiki," p. 275)	Table XVIII. (Ra'iatea Island.)	Table XIX. (J.P.S. Vol. XII., 144)	Table XX. (Rarotonga M.S.S.)
42 **Kupe**	**Kupe**	Ao-ki-rupe	Tuitui	Rua-aka-taito	
Matiu	|	Ao-ki-vananga	Ra'i-te-tunui	Rua-aka-tipu	Otu-te-ra-nuku
Maea	Maea = Nuku-tawhiti	Ao-ki-atu	Ra'i-te-papa	Rua-te-taritau	Otu-te-ngana
Mahu	|	Raki-tu	Ra'i-te-meremere	Ngana-apu	Aka-otu
Nuku-tawhiti No. 1	Nuku	Raki-roa	Ra'i-te-hotahota	Ngana-eia	Otu
Rangi-nui	Rangi-nui	Te-Ariki-tapu-kura	Ra'i-i-mate, etc.	Ngana-te-tupua	Rangi
Papa-mauku	Papa-uenuku	Moe-itiiti	Moe-itiiti	Moe-itiiti	Moe-itiiti
Mo-uriuri	Moe-reka	Moe-rekareka	|	|	|
Mo-rekareka	Moe-raku	Moe-metua	Moe-te-re'are'a	Moe-rekareka	Moe-rekareka
Mo-rakitu	Moe-uri	Moe-tara-uri = Akimano	Moe-tara-uri = Fa'imano	Moe-te-rauri	Moe-te-rauri
|	|	|	|	|	|
32 **Whiro**	**Whiro-te-tupua and Hua**	24 **Iro**	25 **Hiro**	33 **Iro-ma-oata**	25 **Iro**
|	Tai-te-ariki	|		|	|
Toi		Tai-te-ariki		Tai-te-ariki	Tai-te-ariki
Apa					
Rauru					
(*Nga-Puhi*)	(*Nga-Puhi*)	(*Rarotonga*)	(*Ra'i-atea Island*)	(*Aitutaki Island*)	(*Rarotonga Island*)

Notes.—Table 15 is from H. M. Tawhai; confirmed by A. Taonui (see G. 8, 1880). The names after Toi, I believe, have been added (or the upper ones added to Toi), for no other line that I am aware of shews Toi to be a son of Whiro. This table is also confirmed by another—see Monthly Review, Vol. II., p. 158—which shows Kupe to have flourished forty-one generations back from Paraki Te Waru.

Table 16.—H. Hongi gives no clue to the date of Whiro, unless we may take his son Tai-te-ariki as one, which will be dealt with later on.

Table 17 is, I should say, from the best authority of all, from Te Ariki-tara-are, (or Potiki-taua) High Priest of Rarotonga.

Table 18 is from "Les Polynésiens," by Quatrefages, confirmed by Miss Teuira Henry of Tahiti. It was written down by Rev. Mr. Orsmond early in the 19th century, and was used at an important investigation under the French Govt. as to the title of lands, and acknowledged to be correct. The original gives the wives of each man, and it is of undoubted authenticity.

Table 19 is by Isaraela Tama of Aitutaki Island, collected by Major J. T. Large (see J.P.S. Vol XII., p. 144).

Table 20 is also from Te Ariki-tara-are of Rarotonga.

The following may be stated as the results flowing from these tables: On three lines recited by the Nga-Puhi tribe—all the later generations coming down to different individuals—Kupe is said to have flourished 41, 42, and 43 generations, and Whiro 32 generations back from the year 1900. Table 19 from Aitutaki Island also shows Whiro to have flourished thirty-three generations ago. Therefore, four lines confirm one another, and it is evident Whiro's immediate ancestors are the same on all six lines. This also takes us back to about the period at which New Zealand was first colonised as shown in Chapter II. hereof, and the persistent statements made in Maori traditions to the effect that Kupe found no one living in New Zealand is thus accounted for.

So far the evidence seems consistent, but it is upset by the following:—Of all the learned men of the Polynesian race, who have left records of their history, Te Ariki-Tara-are, high priest of Rarotonga, who flourished during the first decades of the 19th century, must, I hold, take the first place as an authority. Any one who reads his papers (not yet printed) relating to the times of Tangiia-nui, the great chief, voyager, and coloniser of Rarotonga, and of Whiro (the Rarotongan Iro), can only come to the conclusion that Tabe No. 14 is correct, and that consequently Whiro flourished twenty-four generations ago, and that all the names given in Tables 15 to 20, beginning with Mo or Moe—were the immediate progenetors of this same Whiro. As confirming this, take H. Hongi's Table No. 16, where Tai-te-ariki is shown as a son of Whiro's, just the same as in the Rarotonga tables. Again, take Table 18, where Hiro (the Tahitian form of Whiro) is shown to be twenty-five generations ago, and this same Ra'i-atea authority quotes Marama-toa also as a son of Whiro's, as do Maori traditions. The story of the death of Ngana-te-irihia, quoted by H. Hongi (Journal Polynesian Society, Vol. VII., p. 36) at the hands of Whiro, is related exactly the same as the Rarotongan history of Whiro, excepting that it was one of Whiro's wives who was thus killed by catching the lashing of the *rau-awa* of the canoe round her throat. Again, H. Hongi—and others—shows Hua to be a brother of Whiro's, according to Maori tradition, and I have shown, I think with strong probability, that this Hua after the wars and troubles in Wawau (Porapora island) fled to Hawaii, and became an ancestor of the people of those islands—he flourished according to Hawaiian history twenty-five generations ago (see Journal Polynesian Society, Vol. II., p. 41). Again, the same incident related of Whiro in Maori Traditions, as to the killing of the child, and the burial of the body under the canoe, then preparing for a voyage, is told almost in exactly the same words in the Hawaiian traditions in connection with the voyage of the priest Paao (? Maori Pakao) from central Polynesia to Hawaii. Now Paao flourished twenty-six generations ago, according to the genealogies

given by Fornauder, which seems to shew that the incident is the sam in both Maori and Hawaiian traditions. (See Dr. N. B. Emerson "The Long Voyages of the Ancient Hawaiians," a paper read befor the Hawaiian Historical Society, May the 18th, 1893.) In the Rar tonga M.S.S., a great deal is related of Whiro's voyages—from Fij and Samoa to Vavau (Porapora, Society Group), and to other island and on one of them on starting from Upolu, Samoa, he sings a ver long song enumerating the names of different lands and people; amon the latter is Taeta (in Maori, Tawheta), and this is probably the enem of Tangiia's grandson, Uenuku, according to Maori history, an Whiro's contemporary. Whiro also mentions Piu-ranga-taua, Mara ma-toa, and Tautu, his daughter and sons, who will avenge his defea at the hands of the Puna tribe of Ra'iatea Island. Probably this Piu ranga-taua is the same as Piua-i-te-rangi shown by H. Hongi to b Whiro's daughter, and who was a warrior, etc., as expressed in the ol Maori chant (given to me by H. Hongi; last two lines slightly altere by me):—

Ko Tane-matoe-rangi, ko Peranui	It was Tane-matoe-rangi, Peranui
Ko Te-Ara-o-hinga	And Te Ara-o-hinga
I tu ai te peka i te turanga parekura	Caused the greatest to fall on the fatal fie
Ko Marama-nui-o-Hotu	And Marama-nui-o-Hotu,
Te Tini-o-Uetahi, taia Peranui,	The host of Uetahi, who slew Peranui,
Kahore te peka i riro i te hau tama-tane,	The chief ones did not fall by the hand of the famed one,
I ta te tungane, i Tai-parae-roa.	That is, the brother's, at Tai-parae-roa.
Riro ke te peka i ta te tuahine	The chief ones were taken by the sister's
I hinga ki te manowai	And fell in great numbers
I ta Piua-ki-te-rangi.	By the valour of Piua-ki-te-rangi.

The incidents hinted at in this song, are corroborated by both Rar tonga and Aitutaki story, and they describe the destruction of Ngat Puna by the brother and sister and their tribe. It has been necessar to say this much about Whiro, because of the connection shown be tween him and Kupe on tables 15 and 16, for Kupe is *not known* to an of the Eastern Polynesian traditions or genealogies that have come t my knowledge. He may be shown under a different name; and fro the well-known fact that many of the Polynesians changed their nam at the occurrence of some important event in their lives, it seems pr bable that he may yet be recognised under another cognomen.

In the meantime, the evidence seems to me to point to the fact th one Kupe came here just before the *heke* of 1350, that is, that a man that name did come about that time, but that the Kupe whose name attached to so many places in New Zealand was another individua and a much earlier voyager. If we take the period of Whiro twenty-four generations ago, and then take the ancestral line given b

Nga-Puhi, from him back to the first Kupe, we shall find that he flourished either thirty-two or thirty-four generations ago. Now, this will bring him to the date of the Polynesian Navigator, Te Ara-tanga-nuku—very nearly thirty-seven generations as against say thirty-three—or to Uhenga-ariki thirty-three generations ago; both of whom were noted voyagers. I would make the suggestion that Kupe was another name for one of these, or some other noted voyager of that period, when the ancestors of Maoris, Rarotongans, and Tahitians were sailing all over the Pacific, discovering new lands, settling on them and introducing new food-plants for the benefit of their descendants. If this suggestion is allowable, then we can understand why Kupe is said to have seen no people, for the inference is, that the *tangata-whenua* first settled in the north and north-east parts of New Zealand, and as Kupe's voyage was practically confined to the West Coast, he would, at that early period, not find people there. Whereas in the time of the second Kupe, *i.e.*, just before the arrival of the "Aotea," there were undoubtedly people living in Cook's Straits.

The steering directions said to have been given by Kupe to Turi, *i.e.*, to steer for the sun rise, or for the star Rehua (Antares) cannot on any reasonable hypothesis indicate a course to New Zealand from any of the Islands of the Pacific. On the other hand, if we suppose these directions to have been handed down from the original Kupe, who probably lived either in Samoa or Fiji (where Te Ara-tanga-nuku and his descendants lived), as being the course for fetching Hawaiki (or the Society Islands), from whence the Maoris came to New Zealand, then the course is perfectly right. What seems probable, is that the sayings and doings of two men of the same name have been, in process of time, confused one with another—in the same way that the genealogies have suffered in order that individuals might be able to trace descent from some noted personage—a thing that has often occurred.

Although I made constant inquiries both in Tahiti and Rarotonga as to Kupe, I got very little information except what was told me by Tati Salmon, the high chief of Papara, S.W. coast of Tahiti, which was to the following effect:—"That 'Upe is a high chief's name at Ra'i-atea. It is still in use, and was lately taken by one of the chiefs who were, in January, 1897, fighting against the French at that Island. It was in ancient time the name of a celebrated warrior." It may be added, that as the Tahitians have lost the letter "k" in their dialect, 'Upe is the same as Kupe. There is yet another supposition, and that is that some voyager—perhaps Ngahue, who is known to have visited New Zealand shortly before the *heke* of 1350—may have had the name Kupe given him because he emulated the former Kupe in the extent of his voyages.

So much has been published as to the extent of the voyages of the ancient Polynesians that no one, who has considered the evidence, can doubt the fact of their having been practically all over the Central and Southern Pacific besides far north to Hawaii and the islands lying North-west from the latter group, where some of their old gods hewn out of stone have been found (see Journal Polynesian Society, Vol. III., page 153).

During these extensive voyages, the early ones of which were made long before our own race ever undertook more than coasting voyages, the Polynesians acquired a complete knowledge of the ocean and all its phenomena. They are naturally most acute observers of nature in all its aspects. The points of the compass were named with almost as great nicety as those of the modern navigator of civilized races; the currents of the ocean were shown and depicted on their rude charts; they had noticed and recorded the fact of the decreasing temperature of the waters as they sailed south; the principal stars were known and named, the times and places of their rising and setting well known. Every variation on the surface of the ocean was to them a sign; the change of colour, the presence or absence of fish and birds, the floating seaweed or rack of any kind, each told a tale that helped them on their way. Those amongst us who have thought of these things must have asked themselves the question—How did the Polynesians discover New Zealand, so far to the south of their usual routes? It seems to me there is an answer to this, which, at any rate has strong probability in its favour, though not mentioned in the traditions. It is well-known that the *kohoperoa*, or long-tailed Cuckoo (Endynamus Taitensis) comes to New Zealand every year in October, and departs again in February. The bird is a native of Central Polynesia, and is known in Fiji, Samoa, Tonga, Niue, Ra'iatea, the Society Group, and Tahiti, and as far east as the Marquesas. The name Ko-hope-roa—in which *hope* means tail, *roa*, long—was no doubt brought by the Maoris when they came here. *Hope* in the sense of tail is now an obsolete word, though still used in Tahiti.

With the acute powers of observation possessed by the Polynesians, the sight of one or more of these birds passing overhead from a southerly direction would at once indicate to them the presence of land in the direction from which the birds were flying; and the repetition of the flights in several following years would make such an indication a certainty, and by following up the direction the birds came from, they would be sure to make the New Zealand Coasts.

It is also possible, but not so probable, that the Amo-kura (Phaethon rubricanda or Tropic bird) may have played its part in indicating the presence of land. It appears to breed at Norfolk Island, and is found occasionally near the North Cape of New Zealand. Its two red-tailed feathers are very highly prized by the Maoris.

The *Kuaka* (Limosa Novæ Zealandiæ, Curlew or Godwit) may also have assisted in discovering New Zealand, for it arrives here from the North about October, and departs in March for Norfolk Island, The New Hebrides, The Solomon Islands, New Guinea, Timor, Celebes, Japan, China, and finally Siberia.

Of the three birds mentioned, the Ko-hope-roa is probably the one that has most assisted in the discovery of New Zealand, because its home is in the parts of the world inhabited by the Polynesians, when their period of navigation was at its height. There are some few statements in the old *karakias* relating to the accounts of voyages to New Zealand, that may possibly be construed into references to this or other birds, but they are so indefinite that little reliance can be placed on them.

TRANSACTIONS AND PROCEEDINGS.

POLYNESIAN SOCIETY.

A Meeting of the Council was held at New Plymouth, on the 3rd October, 1907, when correspondence, etc., was dealt with.

It was reported that in terms of the minute of Council, referred to last Journal, that the Hon. The Postmaster General had also become a subscriber to the 'Journal.'

The following new members were elected :—

T. Lindsey Buick, Dannevirke.

Captain Thomas Ryan, Taupo.

Somerset W. Smith, New Plymouth.

F. W. Hilgendorf, B.A., Lincoln College, Canterbury.

The following papers have been received for publication :—

301 Matakite. Lieut. Col. Gudgeon.

302 The Tohunga Maori. Rev. T. G. Hammond.

The list of exchanges will appear in next Journal.

CHAPTER IV.

TOI AND HIS DESCENDANTS.

N connection with the ancient history of the Taranaki Coast, and indeed of New Zealand generally, there is another important uestion to be settled, which has proved a source of confusion and rouble to all who have seriously considered Maori History. I refer to he ancestor named Toi, with various sobriquets, such as Toi-te-hua-ahi and Toi-kai-rakau. On the one hand we have one of that name ho undoubtedly was a celebrated *tangata-whenua*, living at Whakatane n the Bay of Plenty, some eight or nine generations prior to the rrival of the fleet of canoes in *circa*, 1350; and on the other, we have man of the same name, usually called Toi-te-hua-tahi who flourished bout the same period in Hawaiki,* and from whom many people trace escent. Were these one and the same man or not?

It is quite certain that the second name has been applied to the boriginal chief of Whakatane, very probably through confusion of he two; or, *kai-rakau*, the wood-eater, may be merely a sobriquet pplied to Toi-te-hua-tahi on account of his living on the native pro-ucts of New Zealand, before the *kumara* and *taro* were introduced to he country. The name, unfortunately, is not an uncommon one on the ncestral lines. For instance, we have one Toi shown on the Raro-onga genealogies, who flourished sixty-five generations ago, and . Toi of fifty-four generations ago (the E. in this case being simply a ocative introduced into the old *karakias*), another who flourished some hirty-four generations ago, and others mentioned in Rarotonga history. n New Zealand there are also several, but all subsequent to Toi-kai-akau.

It will be convenient in considering this question, first to see what the Eastern Polynesians say about this ancestor and his descendants, and in order to illustrate their position I quote the marginal genealogy (Table No. 21) from Journal Polynesian Society, Vol. IV., p. 129—being the table supplied by the Rarotongan teacher Matatia to the Rev. Mr. Stair, in 1839, in which I have added the letters 'h' and 'wh'

TABLE XXI.

Ta
2 Toi
Ruarangi
) Rauru
Whatonga = ? Wai-iti
3 Kahukura
Maru (or Pou-wananga-roa

* Hawaiki is here, and generally, used in this work as meaning the Eastern acific, from which the Maoris came to New Zealand.

26 Tangihia (or Uhenga)
1 Motoro 2. Pou-te-anuanua
24 Uenuku-rakeiora
Uenuku-te-aitu
22 Ruatapu

wanting in the Rarotongan dialect to sh
the Maori forms of the names. The l
named, Ruatapu, was a contemporary
those who came to New Zealand in the fl
in 1350, and No. 26 is the celebrated T
giia, so often referred to in last chapter.
is right to say that I have cut out two names after Whatonga, beca
Te Ariki-tara-are, chief priest of Rarotonga, to whom I trust m
than any other, places these two names several generations prior
Kahu-kura. The above is the only table from Eastern Polynesia t
shows Toi and the three following names.

Of Toi, the few references to one of that name in Eastern Po
nesian traditions that I have come across are as follows: Col. Gudge
tells me that "Daniela Tangitoro, of Mangaia Island, says that seve
of their ancestors came from New Zealand to A'ua'u (ancient name
Mangaia Island, as is also Manitia) such as Maui, Te Karaka and T
but the real name of the latter was Pou-te-anuanua. These w
separate migrations; Toi came in the 'Oumatini' canoe to Nuku-
varuvaru, and thence to A'ua'u where he built a *marae* called 'T
matini.'"

The probability is that this Pou-te-anuanua is one of the s
of Tangiia of Rarotongan fame, who, however, is said to have b
killed in the great battle that took place near Papara, West co
of Tahiti, when Tangiia was expelled from that Island by Tutapu, a
before he settled in Rarotonga (*circa* 1275). This cannot be the
mentioned in Table 21, but may be that particular Toi who is sho
by Maori tradition to have been alive in (probably) Tahiti a li
before the great *heke* to New Zealand took place in 1350. We h
evidence of voyages backwards and forwards between New Zeala
and Eastern Polynesia prior to the *heke*, and it is quite possible this
may have visited this country and thence returned to Mangaia a
those parts, and settled there.

Major J. T. Large very kindly made some inquiries at Mang
Island in reference to this Toi, whose name in full appears to be V
vae-Toi-o-te-aitu, so called on account of his having a growth or p
jection on his heel. The following is the descent from him to
present day (see Table No. 22 in margin:—

TABLE No. XXII.

23 (Vaevae) Toi (o-te-aitu)
Pou-te-anua
Te Kama
20 Taianu
Mau-ti
Arera
Kirikovi
Kavaru

It will be seen that this table agrees fairly well with the Toi shown on Table 24, as derived from Te Arawa tribe; but like so many others it is impossible to say if it is the same man.

Vai-toroa
Karari
Ngongi
Pare-ina
Kavi
Te Au-marama
Metua-iti
Kaitua
Ngangati
Panako
Rongo-ika
Daniela
Daniela Tangitoro
.....
.....

If Pou, Tangiia's son, actually did make a voyage to New Zealand, then possibly we may find the record of it in the visit made by one Pou-ranga-hua to Hawaiki from New Zealand, and back again, in the very peculiar myth of Te Manu-nui-a-Ruakapanga, as told by Mr. Best in "Wai-kare-moana," p. 36, and also in its West Coast form in chapter VII., under the heading of "Pou and Te-Manu-nui." This same bird, Rua-kapanga, I may add, is known to Rarotongan traditions under the same name. The island Nuku-te-varuvaru is not known at the pre-ent day. It is somewhat remarkable, and an apparent confirmation of 'ou-ranga-hua being identical with Pou-te-anuanua, that in the Maori ccount of his visit to Hawaiki, the name of the place he went to is huahu-te-rangi, where Rua lived. Now Ahuahu (or A'ua'u) is the ncient name of Mangaia Island. Mr. Best supplies me with the follow-ng information as to people, contemporaries of this Pou-ranga-hua :—

TABLE XXIII.

Rongo-a-tau

Hoaki | Taukata | Kanioro = Pou-ranga-hua | Tuturi-whatu

Mahanga-i-te-rangi | Kahu-kura

In the above table, Hoaki and Taukata are the two men who were recked on the coast near Whakatane, and who disclosed to Tama-ki-likurangi and the other *tangata-whenua* people of that place, the exis-nce of the *kumara* in Hawaiki, which led to the building and voyage f the "Aratawhao" canoe to Hawaiki, and which voyage again had n influence in starting the fleet for New Zealand in 1350.

In Rarotonga we have the name of Toi recorded in Te Ara-nui-a-oi, the name of the ancient road which runs round the island. It is sually about twelve feet wide and, of its twenty to twenty-two miles f total length, about three-quarters of it is paved with blocks of lava nd coral. It is along this ancient road the villages were situated rmerly; now, they are along the modern road, which is close to the ast everywhere, whilst the ancient road is about an average of a urth of a mile inland and near the foot of the hills. At the sites of e ancient villages are to be seen, sometimes on one side, sometimes the other, rows of stone seats where the chiefs sat and gathered the ws from the passers by. Here also were some of the old *maraes*, of hich Arai-te-tonga is a specimen, described in Journal Polynesian

Society, Vol. XII., p. 218. This road is a stupendous work to undertaken by the Polynesians without other means of transporti large blocks of stone than manual labour. The Ara-nui-a-Toi, mea "The great road of Toi." I could get very little information as to w Toi was or as to his period, but Te Aia-Te-Pou, a well informed ma told me that "Toi was a great man and a warrior; he came to Ra tonga long before Tangiia and Karika (*circa* 1250). He was from I (either The Marquesas Groups, or Hiva in Fakaahu Island, Paumo Group). This was the *heke* of the Iva people to Rarotonga—there w seventy (*i.e.* 140) of them. It was Toi who made the road which s rounds the island. He slept (lived) on this road, hence the na Te Ara-nui-a-Toi. I do not remember the name of the canoe in wh he came." Makea, Queen of Rarotonga, told me Toi came to Ra tonga before the time of Tangiia, and one of his descendants nam Tumore was then (1897) living in the island. Again, I heard that himself lived in Hawaiki (either Samoa or Tahiti) and that he sent slaves to Rarotonga to build the road, who called it after him. seems to me, this information, though brief, points to Toi shown Table No. 21, living six generations before Tangiia, as the particu man who built the road. Though we do not hear of him as a voyag he lived in the period when Polynesian navigation was at its heig and, moreover, we do know that his son Rauru made more than o lengthy voyage in central Polynesia, and long voyages were so comm at that period that little was thought of them, and the greater numb occurred without any record of them being handed down.

Of Ruarangi, Toi's son, according to Table 21 derived from Ra tongan sources, and also shewn on Table 25 from Taranaki sources find nothing related of him so far as Eastern Polynesia is concern But of Rauru, his son, the earliest mention of him (if it is the same) to be found in Samoan legends,* where one of that name (Laulu) connected with the story of a stolen fish-hook (*pa*) which had magi properties. In this legend is shown the intimate relations that th existed between Samoa and Fiji, where, according to Rarotong Traditions, the ancestor of both Maoris and Rarotongans were th living. But it is perhaps more probable that the Samoan story is co nected with that of the Maori story of Ra-kuru (which would be La'u in Samoan) for the incidents are much the same. (See A.H.M., Vol. p. 170.)

We also have notice of one Rauru—from Maori Tradition—in Rev. T. G. Hammond's paper on "The Taro" (Journal Polynes Society, Vol. III., p. 105) who flourished in Hawaiki, and mad voyage in his canoe "Pahi-tonoa," with one Maihi, in his canoe nam "Haki-rere" to the island of Wairua-ngangana to obtain the *t*

* Reports A.A.A. Science, vol. i., p. 447.

plant, which had been reported by Maru in a previous voyage to that sland. This is possibly the same Rauru mentioned in Table 21. Where Wairua-ngangana island is, is uncertain; but as Rauru was at hat time living in Hawaiki, which in this case there can be little doubt was Samoa or Fiji, the island from which they obtained the *taro* must be away to the north and west of those groups, indeed may be in Indonesia, to explain which is outside the scope of the present work.

I have another note about the introduction of the *taro* to the Polynesians which is as follows:—Maru (apparently the god of that name) from his place in the sky, saw the *taro* growing in Wairua, a lake in the island of Mata-te-ra. He looked down and communicated with Maihi, who lived at Hawaiki, and said to him—"Maihi! there grows the sweet food the *taro*." Then, turning towards the lake, added—'Go and look for it." Maihi went, and then brought back the *taro* to Hawaiki.

This story has a very ancient tone about it, and no doubt refers to the same incident as in Mr. Hammond's account, but it says the place where the *taro* was found was in Mata-te-ra, an island well-known in Maori and Rarotongan traditions, as lying to the north and west of Fiji, but which island it is impossible to say, for it does not now bear hat name. It is probably one of the Indonesian Islands.

The next we hear of Rauru is also from Maori tradition, but relating to events which occurred in Hawaiki (see Journal Polynesian Society, Vol. IX., p. 212 *et. seq.*), and he is certainly the man mentioned n Tables 24 and 25. He was one of the leaders of the migration from he west—from Samoa or Fiji—who settled in Rangi-atea (Ra'i-atea) Island of the Society Group, from whence his great great grandson Turi migrated to New Zealand in about 1350. It was just about this period hat several families were moving to the East, and settling at Ra'i-atea, Porapora and Tahiti, and adventurers were scouring the seas from Fiji o the Marquesas, some times on friendly visits or seeking new homes, but apparently more often making predatory expeditions and fighting or the love of fighting.

Rauru, or Laulu, is a name still current in Samoa, for I remember n 1897 a splendid specimen of humanity bearing that name, and living t Fale-o-puna on the north shore of 'Upolu Island—he was six feet ive inches in height, but his brother is six feet seven inches high.

Whatonga (or as Rarotongans pronounce the name, 'Atonga) was he son of Rauru, but we have no record of the doings of this man, hough one of that name who lived, according to Te Ariki-tara-are, hirty-eight generations ago, was a noted voyager, living in Sava'ii of he Samoa Group.

So far the order of descent by this Rarotongan line is exactly the ame as that of the West Coast Maoris (see Table 25), but the next ndividual—Kahu-kura—is I think not shown on any Maori line in

this particular connection. But as this man was, according to Rar tonga history, one of the voyagers of that period, it is possible he ma be the individual of that name, whom the Ngati-Porou tribe sa brought the *kumara* to New Zealand. The Rarotongans have a sing lar story about this Kahu-kura, and the directions which he gave f the burning of the body of Tu-tapu-aru-roa, who fought Tangiia Rarotonga and was there killed. Kahu-kura appears to have had h home in 'Upolu Island, Samoa, and from there made a voyage in th "Manuka-tere" canoe to Fiji, "and the lands his father had visited which were to the south, south-west, and west of Samoa, among which was the land named Nuku, which possibly may be intended f Nuku-roa, an old name of New Zealand. He afterwards discover Tonga-reva Island to the north of Rarotonga.

Kahu-kura's son, Maru, was also a voyager, and on his first voya from Samoa he was accompanied by his father who settled on an isla named Tokutea, which may be the little island of that name not f from Atiu of the Cook Group, but from what is known of it the isla is not a particularly desirable place of residence.

Maru's son was Tangiia (or Uhenga), the great Rarotongan nav gator and coloniser who flourished twenty-six generations ago. Th man Tangiia had also a third name, Rangi, which was given to hi as a child by his grand-father Kahu-kura.

So far we have followed the lines down from Toi, according to t Rarotonga traditions. We now have to ascertain how the abo agrees with Maori history, and in this, as in the case of Kupe, t genealogical record must be considered.

Here we are met with such an abundance of information, differi so much, *inter se.*, that it is difficult to decide on the exact desce from Toi. I have before me thirty-nine genealogical tables* showi descent from this man, in which the discrepancies are numerous, a many of them, doubtless, wrong. But there is one noticeable differen which distinguishes those derived from the East Coast, from those the West Coast tribes, which is common to them all, and that is, th whilst the West Coast tables shew Ruarangi to be the son of Toi a father of Rauru, the first named is not generally known to the Ea Coast people,† at any rate in that connection, though in this the We Coast tables agree with that of Rarotonga, where Ruarangi is show

* A great many of which were supplied to me by Mr. Elsdon Best, as also w some of the notes on which the rest of this chapter is based.

† There are very few exceptions to what is stated in the Text. But Mr. B supplies me with an Arawa table in which the succession is, Toi, Rauru, Ru rangi; another, Toi, Rauru, Tahatiti, Ruarangi. Another from Ngati Awa: T Ruarangi-i-mua.

Table XXIV.

East Coast Tribes.

30 Toi = Te Kura-i-monoa = Puhao-rangi (or Tama-i-waho)

A — Urewera and Ngati-Awa.

- 29 Rauru
  - Whatonga
  - Taha-uri
  - Taha-titi
  - 25 Rua-tapu
    - Tama-ki-te-ra
    - Tama-ki-te-hau
    - 22 Tama-ki-Hikurangi = 22 Muri-whakaroto (B)

B — Urewera.

- 28 Tu-mahanga-tahi
  - Toi-ke-te-rangi
  - Ue-nuku
  - 25 Ue-rangi
    - Tama-tawhi
    - Te Au-mahaki
    - 22 Muri-whakaroto

C — Te Arawa.

- 28 Whetuma
  - Whetango
  - Te Atua-hae
  - 25 Toi
    - Tua-matua
    - Hou-mai-tawhiti
    - 22 Tama-te-kapua

D — Ngati-Awa.

- 28 Awa-nui-a-rangi
  - Awa-roa
  - Awa-tumaki-te-rangi
  - 25 Pari-nui-te-ra
    - Awa-morehurehu
    - Ira-kewa = Wekanui
    - 22 Toroa

E — Te Arawa.

- 28 Oho-mai-rangi
  - Oho-matua-rau
  - Rua-mata-rangi
  - Taunga
  - Tua-matua
  - Rakauri (brother of Hou)
  - 22 Nga-toro-i-rangi

F — From Ngati-Awa. (East Coast.)

- 1 Tu-mamao
  - Mawake
  - Ruatapu
  - Tua-matua
  - Rakauri
  - Hou-mai-ta
  - 22 Tama-te-ka

as a son of Toi (see Table No. 21). It seems to be probable that Ruarangi was a brother, not father, of Rauru—and a son of Toi's other wife, Huiarei, whilst Rauru was a son of Te Kura-i-monoa (see Table No. 24).

The two tables (Nos. 24 and 25) given below are typical of the descent from Toi to the time of the great *heke* of 1350, as derived—firstly, from the East; secondly, from the West Coast tribes. I should be sorry to say that either of them are absolutely correct, but the evidence has been carefully considered in each case, and the most probable succession given; weight being given to the source of the authority from whom the information is derived. Taken altogether, the data on which these tables are based, have a fair agreement, and do not differ more than in the case of our own race, as illustrated by the "Visitations" of England, and the numerous genealogical publications so popular at the present day, and which, unlike those of the Polynesians, are derived from written records.

Table XXV.

West Coast Tribes.

31 Toi-te-hua-tahi = Te Uiarei (or Huiarei).

30 Ruarangi-tane (or Apa).

29 Rauru	29 Whatonga
Rakau-maui	Rutanga
Puru-ora	Apaapa-rangi
Pou-matua	Kahu-kura-ariki
25 Puha-i-mua	25 O-amaru
Rongotea-tau-karihi	Tahatiti
Rongotea-tai-marama	Ue-nuku (*ariki*)
22 Turi	22 Rua-tapu

NOTES.

Table No. 24.—This Toi, is usually called Toi-kai-rakau, but sometimes Toi-te-huatahi. His wife is nearly always given as Te-Kura-i-monoa, and Puhao-rangi her "Heavenly husband," about whom there are some rather pretty stories. He is essentially the East Coast *tangata-whenua* ancestor. His other wives were Hine-i-kapu-te-rangi and Mokotea according to East Coast tribes.

Line A.—Is from a very large number of Urewera and Ngati-Awa lines, some of which differ, but that given is the usual one, and was recited to me by Kereru te Puke at Ruatoki in 1893. Tama-ki-Hikurangi was the chief living at Whakane, when the "Mata-tua" canoe arrived with Toroa and his migration.

Line B.—Is also from the Urewera. Muri-whakaroto was the wife of Tama-ki-Hikurangi.

Line C.—Is from Te Arawa and will be found in an old *karakia* collected by Dr. Shortland about 1842, from an old priest who desired that it should not be published until after his death. So that it was not printed by Dr. Shortland until 1882, in his "Maori Religion." This shows a Toi at twenty-four generations

back, which may possibly be the same Toi whose other name was Pou-te-anuanu son of Tangiia. The number of generations back agrees, *i.e.*, 25 (see Table 2 His father, Te Atua-hae, may be another name for Tangiia, or, it may be mother's name. Tama-te-kapua—Toi's great grandson—was captain of t "Arawa" canoe.

Line D.—Is from Ngati-Awa of Whakatane. It is said by Tu-takana-hau the Urewera tribe, that the second and third names on this line are the same ind vidual. Toroa was captain of the "Mata-tua" canoe.

Line E.—Is from the Arawa tribe, and Nga-toro-i-rangi was the priest of t Arawa canoe. It is doubtful if Oho-matua-rau is not another name for Oho-ma rangi. Puhao-rangi also had, by Te Kura-i-monoa (Toi's wife) Tawhiri-oho, Oh taretare, and Oho-mata-kamokamo, according to the Arawa people.

Line F.—Is from the Ngati-Awa tribe of the East Coast.

Table 25.—Is taken from Mr. Hare Hongi's table (Journal Polynesian Socie Vol. VII., p. 40), after comparing it with six other tables in my possession, whi differ somewhat from it in the order of the names, etc.; but agree on the who especially in all shewing Ruarangi to be the father of Rauru, thus according w the Rarotongan line (Table 21). Turi was captain of the "Aotea" canoe, and Ru tapu contemporary with him and the commanders of the other vessels of the *h* of 1350. It is of interest to note, that probably O-amaru and his father Kah kura-ariki (on Table 25) may possibly be identical with Maru and his father Kah kura on the Rarotonga line (Table 21)—there are two generations difference.

It will be noted in the preceding tables that the period of the *h* to New Zealand is taken as twenty-two generations back from 190 This is based on the mean of a very large number of genealogies fr numerous tribes—many lines are much shorter and many much long but the only way to get a fair approximation is to take the me The lines from the Bay of Plenty, *i.e.*, Ngati-Awa, Ure-wera, etc., a generally shorter than the mean number, and yet we cannot dou that the date of the arrival of their ancestral canoe "Mata-tua" w the fleet is correct, and that the number of generations is right wh deduced from all the tribal histories.

It is now possible to compare Tables 21, 24 and 25—*i.e.*, Ra tongan with East and West Coast tribes of New Zealand; they are follows:—

Rarotonga period of Toi ..	Thirty-two generations ago.
New Zealand—East Coast ..	Thirty generations ago.
West Coast	Thirty-one generations ago.

This is so close an agreement, that the conclusion is forced upo that the Toi of New Zealand and Rarotonga are one and the sa man—especially so when the names of his son and grandsons are s to be identical; a fact also confirmed by finding the same names the same order on the Moriori genealogies of the Chatham Islan though there shown as gods.

Granting then, that the Rarotongan and New Zealand ancest are one and the same man, it still leaves the question in this positi

hat it does not account for the persistant belief that Toi-kai-rakau, om whom so many New Zealand tribes trace descent, was essentially e *tangata-whenua* ancestor who lived in New Zealand. I have given l that I can ascertain about the Rarotongan Toi and his descendants, nd it now remains to relate the Maori account of them.

The belief, in Toi having flourished in New Zealand, is so universal mongst the tribes that we cannot possibly doubt the fact. He lived t Whakatane, in the Bay of Plenty, where his head quarters were in e old *pa* known as Kapu-te-rangi, situated on a peak of the range ing about half-a-mile to the east of the modern township of Whaka-ne, the ramparts and ditches of which are perfectly distinct and well reserved to this day. He was buried in a swamp named Te Huki-o-e-tuna, not far from Whakatane. The boundary of the lands held y him and his people, and dividing them from those owned by nother aboriginal people—Nga-Potiki—is well known to the natives t this day, and as it is as well to preserve it, I give it as follows, om information supplied to me by an Ure-wera chief in 1900—the ne can be followed on the Government maps:—Starting from the ast of the Bay of Plenty, it runs up the Waioeka river to a hill lled Te Karoro-o-Tamatea, thence runs generally south-westerly om peak to peak of the forest clad Ure-wera country to Nahunahu, etween Wai-o-tahe and Wai-mana rivers) thence to Ure-roa, Nga-uha-o-Uru, Nga-mahanga, Te Patiti, Te Rekereke, O-tau-hina, Tarua-oro-pito, Paepae-whenua, Tiritiri, Tutae-pukepuke, Te Whakaipu, e Pu-kiore, Arikirau, Te Whakatangata, Maunga-taniwha, thence enerally westerly to Te Ahi-a-nga-tane, Pakira-nui, Otu-makihoi and ence to Taupo Lake. The above is a great tribal boundary, dating om very ancient days.

Connected with the name of Toi, is Te Whaiti-nui-a-Toi, (Toi's eat gorge) situated on the Whirinaki river eighteen miles S.S.E. Fort Galatea, and where there is a considerable settlement of the re-wera and other tribes.

Toi is generally called Toi-kai-rakau (or the wood-eater) because, his day, there were neither *kumaras* nor *taros* in the country, and s food consisted of the vegetables native to the country. It is clear e name was given by some of those acquainted with the superior ods brought from the islands, and it would be of importance to know what date it was given, but there is no evidence at all on this sub-t. Kereru Te Pukenui, late chief of the Ure-wera tribe, calls him i-te-huru-manu after his father Ngai-huru-manu. He is sometimes lled Toi-te-huatahi (Toi-the-only-child), and is invariably known by s latter name on the West Coast.

There are many conflicting statements about Toi. At a meeting held Whakatane in 1895, it was stated by a chief of Te Arawa, that i went to Hawaiki in the "Ara-tawhao" canoe, after the arrival of

Hoaki and Taukata from those parts, but that his son Rauru, and h grandson Whatonga remained here, and this statement was final concurred in by the people there assembled. A learned man Ngati-Awa, of the Bay of Plenty, insists that Toi-te-huatahi and To kai-rakau are one and the same man, who dwelt in New Zealand, b that the Toi of Hawaiki was named Toi-te-atua-rere, who never car to New Zealand at all. Another Ure-wera authority says that Ta kata and Hoaki came to Whakatane from Hawaiki, and fou Toi-kai-rakau living in his *pa* at Kapu-te-rangi, and that after th "Ara-tawhao" canoe was built, Toi went to Hawaiki, taking Hoa with him, and that they returned to New Zealand with the *kuma* The places they went to were Pari-nui-te-ra* and Ngaruru-kai-wha whati, Maru-tai-rangaranga being the chief of Hawaiki at that tim Old Tu-takana-hau of the Ure-wera, a very good authority, also sa that Toi came from Hawaiki—possibly meaning that his ancestors di Toi's second son was Te Awa-nui-a-rangi, and from him the people Te Tini-o-Awa, a very ancient tribe—take their name. They ha now become absorbed in other tribes, but at one time were a numero people in this country. It is related by one of his descendants, a m fairly well up in their tribal lore, that Awa-nui-a-rangi left th country, and went to Hawaiki in the "Ara-tawho" canoe with Hoa and that all his descendants (shown on Table 24, D) were born a died there except the last, Toroa, who was captain of the "Mata-atu canoe. Ira-kewa, Toroa's father, is believed to have come to N Zealand before the fleet, where he married Weka-nui, Toroa's moth but he returned again to Hawaiki, and on the leaving of the fleet New Zealand, he gave certain directions about the river Whakata especially of a cave which he assigned to his daughter Muriwai, a which cave has only disappeared within the last fifteen years, havi been covered up by a landslip.

It will be observed that many of the above statements are cont dictory, and yet the impression left on the mind is, that there w voyages backwards and forwards between Hawaiki and New Zealan during the eight or nine generations separating the period of Toi fr that of the arrival of the fleet.

The following, however, appears to be the belief of the b authorities amongst the Ngati-Awa and Ure-wera tribes, who the direct descendants of Toi. These old men hold that Toi lived a died in this country, and that the mysterious visit of Hoaki and T kata, when the *kumara* became known to the Maoris, took place in times of Tama-ki-Hikurangi (Table 24, line A), only a few years fore the coming of the fleet. It was Tama's daughter, Kura-whakaa

* I was informed, at Tahiti, that this is the name of a place not far from town of Papeete in Tahiti Island.

nat found these two half-drowned voyagers sunning themselves n the beach, and who led them to her father's *pa* where they were indly received. One of them produced from his belt some *kumara kao* r preserved *kumara*, on tasting which, Tama asked how this food ight be obtained. The others then pointed out a large drift (*tawhao*) g of *totara* lying on the beach, and explained that by making a large a-going canoe, Hawaiki, the land of the *kumara* might be reached. he "Ara-tawhao" was then hewn out, duly prepared and pro-isioned, and Tama-ki-Hikurangi, with a large crew put to sea, bound r Hawaiki, taking with them Hoaki, one of the two voyagers who rought the *kumara-kao*; the other, Taukata, being left behind at Whakatane. Before starting the various *karakias*, appropriate to the casion, were duly recited by Tama—who appears to have been cap-in and priest. In the "*Awa*" or *karakia*, used to calm the waves of e ocean, occur the following lines, which have a considerable interest:

> Kapua hokaia i runga o Tahiti-nui o Te Tua,
> Ka tatau ana ki runga o Kapu-te-rangi
> Puke i Aotea, ko Toi te tangata o te motu.

> The clouds bestriding above on Great Tahiti of Te Tua,
> That (also) rests above on Kapu-te-rangi,
> The hill in Aotea, where Toi is the man of the island.

In this we have Great Tahiti mentioned (the larger part of Tahiti is ill called Great Tahiti, whilst the Taiarapu Peninsula is the Lesser ahiti) which was their objective in Eastern Polynesia, and the name Te Tua, one of the well known chief-families' honorific names, or les, used by the chiefs of the Teva clan of the west side of Tahiti and iarapu, for which see "Memoirs of Te Ari'i Taimai" of Tahiti: aris, 1901. No doubt these people knew exactly where they were ing, and would be sure of finding relations there. The "Ara-whao," it is said, did not come back to New Zealand, but the *kumara* as brought by the fleet which sailed for New Zealand not long after e "Ara-tawhao" reached Tahiti or Hawaiki (and it is perhaps cessary to call to mind that the Society and Paumotu Groups, with ahiti, are known to the Rarotongans as Hawaiki-runga, or windward awaiki, in contra-distinction to Hawaiki-raro, or leeward Hawaiki, mprising Samoa, Tonga, Fiji and the neighbouring island). The e of descent from Taukata's sister conculsively proves that he and oaki arrived in New Zealand about eight generations after Toi urished, or the generation in which the fleet arrived.

It is also related by some of the Ure-wera—Tu-takana-hau amongst em—that Te Awa-morehurehu (shown in Table 24, D) who flourished the two preceding generations prior to the *heke*, also went to Hawaiki m Whakatane. I tried to find out in Rarotonga and Tahiti if any ing was known of this voyager. All I could learn was, that a man med Te Awa did come to Rarotonga from Iva (Maori Hiva) which

may be either at Marquesas, Paumotu, Moorea, or Rai'atea, in all which groups there are places of that name. It does not at all follo because this man reached Rarotonga from Iva, that he had not origi ally come from New Zealaud. Te Awa arrived at Rarotonga after t settlement there of Tangiia, which period agrees with Awa-morehureh position on the genealogical table 24, D. Evidently he was a memb of an early Acclimatization Society, for he is accredited with introduci the *kokopu* (or native trout, so called) into Rarotonga.

In a genealogical table of the Nga-Puhi people of Hokianga, find this note against Toi's name:—"*Ko te tino iwi nui tenei; ko Tini-o-Toi, ko te Mano-o-Toi. I mate i Te Rautahi o Atua.*" ("Th is the ancestor of the great tribe; the Tini-o-Toi, the Mano-o-T He died at Te Rautahi-o-atua.")

Of Toi's son, Rauru, not much is related in Maori history. T table quoted above, says—"*Ko te tupuna tenei o te iwi mohio ki te wh kairo—o Ngati-Kahu-ngunu.*" ("This is the ancestor of the peop learned in carving—of Ngati-Kahungunu.") And indeed it is not on Nga-Puhi, but many other tribes, that ascribe to Rauru the introducti of the present method of carving. This opens up a very large questi which cannot be dealt with here, but I will make a suggestion th however, on further inquiry may prove to have nothing in it. N Zealand carving is local and peculiar, not found elsewhere in the Paci except in New Guinea, where we occasionally see what is probably t same *motif* as in the Maori carving. Now one named Rauru was voyager (see *ante*); it was he who went on the expedition, from eit Samoa or Fiji, to bring back the *taro* plant, and, doubtless, the place went to—Wairua-ngangana—laid to the north of those groups. may have been New Guinea he went to, or called at, and there lea the art of carving, which he and others more fully developed in N Zealand.

Beyond the inyention, or elaboration of carving, we know little Rauru, except the fact of the voyage above-mentioned, and the sta ment (Journal Polynesian Society, Vol. IX., p. 214) that he was one the leaders in a migration from Samoa or Fiji to Rai'atea (or Ran atea). There is a saying about him, however, which has come do the ages—"*Rauru ki tahi,*" ("One-worded Rauru") implying th when he had decided on a course of action, nothing would turn h from it, and that his word was implicitly to be relied on. I only kn of one place connected with his name—Te Mimi-o-Rauru— a spri and battle-field somewhere near Napier.

If we may believe the Moriori traditions, it was about the period Rauru and his son Whatonga that the troubles arose in New Zeala which caused that people to migrate to the Chatham Islands.

Rauru's son was Whatonga, and of him very little is mentioned Maori tradition, beyond the fact that he was an ancestor of many of

tangata-whenua tribes, none of whom, however, are called after him, though his father Rauru gives his name to the Nga-Rauru tribe of Wai-totara, West Coast. One of the names of the Seventy Mile Bush is Te Tapere-nui-a-Whatonga, but it is doubtful if this name is not derived from a descendant of the same name who flourished several generations after the man we are writing of.

Put in the briefest form, the above are the most essential points in the argument relating to the question of whether Toi of Polynesia is the same as Toi of New Zealand. However we may decide, there are potent reasons against the decision. But the balance of evidence appears to the writer to be capable of a summary statement as follows:—

1. That there was only one original Toi, a common ancestor of both Maoris and Rarotongans.
2. That he was probably born and lived for many years in New Zealand, then visited Central Polynesia, taking his son Rauru with him, that after living there many years he returned to New Zealand, and died at Whakatane.
3. That Rauru after living many years in Central Polynesia returned to New Zealand, his son Whatonga—probably born there—accompanying him, and both died in New Zealand.
4. That voyages between New Zealand and Central or Eastern Polynesia were more common, prior to the date of the fleet, than is generally supposed, the exact particulars of which have been lost.

There is one other supposition that may be mentioned, but I do not think it is correct in this case, though such cases are known, and that is, that the Maori ancestor Toi and his descendants have been interpolated on the Rarotongan lines at a much later date than the people concerned flourished. The argument against this idea is, I think, as follows:—Since eight generations after the time of Toi, there has been no communication between New Zealand and Eastern Polynesia, until the times of the Whalers in the early nineteenth century. At a date so long ago as eight generations from Toi, and prior to that time, it would have been impossible for the interpolation to have taken place, for it would have been detected at once, whilst the names of ancestors were known to all and fresh in everybody's recollections. There would be more chance of such a thing occurring through Maoris taking to the islands, on board whalers, information as to their ancestors; if, that is, the class of men who joined the whalers' crews were sufficiently up in the general genealogies of their people; but this I should doubt. There were no doubt many Maoris who visited the islands on board whalers, though the record of them is very scanty. The notorious Goodenough took several Maoris from near the North Cape, and landed them at

Nga-Tangiia, on Rarotonga, in 1820 or 1821. But I was informed, b
Pa-ariki of that place, that the whole of these people with some
Goodenough's crew were massacred by the Rarotongans, so that th
information did not come from them. Nor could it have been derive
from the visit of Paora Tuhaere of Auckland to Rarotonga, in th
seventies, for Table No. 21, *ante*, was communicated to the Rev. M
Stair in 1839.

Altogether, I cannot think this is a case of interpolation.

CHAPTER V.

THE CANOES OF "THE FLEET."

ON the first occupation of this country by Europeans, the Maori people were found to be divided into numerous *iwi* or tribes, which again were split up in still more numerous *hapus* or sub-tribes. In nearly all cases they derive their names from some eponymous ancestor who either came here in the fleet of canoes of 1350, or from some noted person directly descended from them. *Waka* is another term used for a tribe, or several tribes, which all claim descent from the crew of one and the same canoe; though the term cannot very well be used in this district, for the people are so much mixed up with the crews of various canoes.

It has always been the pride and glory of all chiefs to trace their descent from these old vikings who guided the fleet here. In this they are like our English Aristocracy who delight to trace a descent from the Norman Conquerors of England in 1066. But there is this distinction, however; probably most of the Maori genealogies were at one time more correct than those of our race. The reason is, that the recitation of genealogies was a part of their religion and entered into many of the rites performed on important occasions. The Maoris can at least tell the names of the vessels in which they "came over"—the names of the Norman ships are not known, at least only a few of them. And here follows the list, so far as this district is concerned :—

"Aotea"	..	Turi was captain
"Tokomaru"	..	Manaia was captain
"Kura-haupo"	..	Te Moungaroa was captain (or Ruatea, by some tribes)

The above are essentially the vessels that brought hither the ancestors of the tribes now living on the Taranaki Coast, and they all arrived at about the same time.

But the people can also claim other vessels of the fleet in which some of their ancestors came, *e.g.* : "Tainui," "Mata-tua," "Takitumu," and "Te Arawa." This will be seen later on. The following are the canoes about which there is some doubt as to whether, and at what times, they came to New Zealand; for instance :—

1 "Kapakapa-nui"	Claimed by Te Neke in 1860 as canoes of the Ati-Awa people.
2 "Te Rangaranga"	

3 "Rangi-ua-mutu"	Tauke claims this as a canoe of Ati-Aw and Ngati-Ruanui; also called "Tai rea"; Tamatea-rokai, said to hav been the captain (A.H.M., Vol. III p. 166).
4 "Ariki-mai-tai"	Landed on South Taranaki Coast, an the people were found near Wai-mat by Turi on his arrival, who enslave the men and took the women (A.H M., Vol. II., p. 163).
5 Two unnamed canoes	That were voyaging from one island t another in the Pacific, but were blow to the Taranaki Coast. Two hig chieftain's sons and their people wer on board. They were well receive by Turi's descendants, and returne to their homes (A.H.M., Vol. II., p 163).
6 "Panga-toru"	Rakei-wananga-ora was captain; sai to have returned to Hawaiki afte leaving some of her men here, des cendants amongst Ngati-Rua-nui an Nga-Rauru (A.H.M., Vol. II., p 166).
7 "Motumotu-ahi"	Some ancestors of Ngati-Rua-nui an Nga-Rauru came in her. Pua-tau-tah captain (A.H.M., Vol. II., p. 106).
8 "Te Waka-ringaringa"	Mawake-roa was captain; landed a Kaupoko-nui, Taranaki, South Coas
9 "Te Kahui-maunga"	Taikehu was captain; he came here be fore Kupe, but it is doubtful if th is not the name of a people, rathe then a canoe.
10 "Kokako"	Ihenga-ariki was captain.
11 "Tokaka"	The canoe of Huri-tini, Aokehu cam in her, and lived at Kura-reia.
12 "Tu-aro-paki"	Te Atua-raunga-nuku was captain, younger brother of Turi. His des cendants are amongst the Nga-Raur tribe.

and 13, "Mata-hou-rua," or "Nga-mata-hou-rua," the canoe of Kupe for particulars of which see Chapter III.

Of this list of twelve little known canoes, it is probable that som of them conveyed to this coast local migrations from other parts New Zealand, and did not come from Hawaiki, or the Eastern Pacifi

Had they done so, more particulars about them would have been handed down. Practically, the notes opposite each one of them summarises all we know of them. Descent is, however, traced from some of the reputed captains. It may be that one or more of them are the names of vessels which arrived here long before the time of the great *heke*, and brought some of the *tangata-whenua* ancestors. Take for instance, the "Kahui-maunga," of which Taikehu is said to have been the captain; the remarks in chapter II. seems to indicate, as indeed tradition confirms, that this man was living in the Patea district ages before the date of the *heke*, and indeed it is related of him and the other early people that they came overland, not by sea. Of course such a tradition is nonsence; for whilst biological evidence points to these islands having been connected by land with Northern Australia, by way of Norfolk Island, New Caledonia, and other groups in that direction, no one believes that New Zealand had a human population at that period, and the probability is, this land connection is so ancient, that the *genus homo* had not as yet appeared on the earth. The name given to this canoe—"Te Kahui-maunga"—means the mountain-group or flock, and may reasonably be translated as the "People of the Mountains"; for *kahui*, is a word primarily applicable to living beings, whether man or animal, not to inanimate objects. And this is the name used by some of my native authorities for the ancient inhabitants of the land.

But, whatever uncertainty may exist as to the above vessels, the three first mentioned—"Aotea," "Tokomaru," and "Kura-haupo"—are well known, as having arrived on the New Zealand Coasts from Eastern Polynesia, about the year 1350. Two of them formed part of the fleet, whilst "Aotea," starting about the same time came on her own course—at any rate for part of the way.

In order to get a proper understanding of the distribution of the tribes of this coast, it is necessary to say something about the voyages of these canoes, and the reasons inducing the migration to New Zealand, and, as a good deal of information exists in MSS. beyond what has been published, it is as well to record it here, even at the risk of repeating, somewhat, what has already appeared in print. We will take first of all the

VOYAGE OF THE "AOTEA,"

for her crew has played by far the most important part in the settlement of this coast.

For some generations prior to the departure of the fleet for New Zealand, there had been much ethnic movement to and fro between most of the islands of the Central Pacific. Considerable bodies of people had been traversing the Eastern seas in all directions, sometimes settling on unoccupied lands, at other times apparently sailing about for the mere love of adventure or making war on other people. Visits

in state by great chiefs to their friends and relations, in the differe groups, were every day occurrences. Fleets of canoes, with streame flying and drums beating, were frequently passing from island to land, and covering in their voyages vast spaces of ocean. From Sam in the west to Te Pito-te-henua (Easter Island) in the east; fr Tahiti to Marquesas, and on to Hawaii; from Tahiti to Rarotonga, a even to New Zealand, there seems to have been little cessation of visi by which, as the old Rarotongan Chronicler says, "the people becar accomplished navigators." Every here and there some of the crews these vessels settled down and inter-married with the local people, a hence, wherever their voyages might lead them, the people found r lations and friends. The well-known custom of giving a wife distinguished visitors, on their visits to different islands, served to i crease this relationship, and to give local interests to the people of oth islands. Lands were thus acquired which were heritable by the o spring of the visitors. At this period, too, population had increas under the favourable conditions prevailing in Eastern Polynesia; much so that all the suitable lands—never at any time very extensive were occupied and owned. We have it on record that one migrati took place because the people had become so numerous, that a sing bread-fruit tree was divided into two portions, belonging to two separa families, and that quarrels arose as to the share of each, leading to w and the eventual expulsion of one party. Similar disputes about cul vations were the immediate causes of migration in the case of more th one *heke* to New Zealand. There were other causes as well; but, the whole, it seems probable that the rapidly increasing populatio rendering land a scarce commodity, was the ultimate, if not the pro mate, cause of the exodus from Eastern Polynesia that took place the thirteenth and fourteenth centuries, by which both Hawaii a New Zealand received accessions to their populations, in both of whi countries there was room for more people.

The immediate cause of the migration of Turi and his tribe, t Ngati-Rongotea, from Rai'atea to New Zealand, was a quarrel betwe him and the *ariki*, Uenuku, chief and priest. The notices of this ma that have been handed down, illustrate what has been said above as the perpetual movement, and occasional residence of high chiefs various different islands. For I think that Uenuku, around wh centres a good many legends, is one and the same man, and who w also the cause of Turi's migration, though there were three of th name who flourished in Eastern Polynesia about the time of the *he* The marginal Table, No. 26, shows the position of these people accor ing to the Rarotongan historian, Te Ariki-ta are, in the genealogical tables he wrote. B he also, in another place, tells a story abo

TABLE XXVI.

26 Tangiia
|
25 Motoro

PAPARA, WEST COAST OF TAHITI (from whence the Maoris came).

Te Fana-i-ahurai and Paea are just to the left of Picture.

24 Uenuku-rakeiora
|
23 Uenuku-te-aitu

Uenuku-rakeiora which reminds one of old world romances. Motoro had two wives, as below, both of whom came from the Marquesas, Pua-ara-nui being the senior wife.

TABLE XXVII.

1st Pua-ara-nui = Motoro = 2nd Vaa-rangi-nui

Uenuku-tapu Uenuku-rakeiroa

From this it will be seen that Uenuku-tapu should have been the heritor of the *ariki*-ship, and all the powers and privileges thereunto belonging. But the two wives were delivered of children just at the same time, and through what one may call "Court intrigues," the nurse and the priest, Eturoa (Whetu-roa, in Maori), changed the children; hence Uenuku-rakeiora became the leading chief and *ariki*, whilst the rightful heir became a *matai-apo*, or minor chief, whose descendants are in Rarotonga still. No descent is shown from Uenuku-rakeiroa beyond his son Uenuku-te-aitu; natuarally so, if I am right in supposing he went away and settled in Rai'atea.

The first we hear of this Uenuku in Maori story is, that he was living at a place named Aotea-roa (the same name as New Zealand—a point worth noting) which, from what follows was Tahiti, where indeed his grandfather and great-grandfather held lands, until the former was expelled by Tu-tapu at the point of the spear; but even then the great-grandfather, Kau-ngaki (Kahu-ngaki in Maori), remained there and no doubt kept "the fire burning" on their ancestral lands. Uenuku's second wife was Takarita, sister of Tawheta, or Wheta, who, in some of the Maori traditions, is called Whena—who *may be* the Hena named in the following tradition (*vide* "A Tahitian and English Dictionary," Tahiti, 1851, introduction, p. iv.):—"Tu-tapu and his wife dwelt on a land called Pua-tiri-ura. They had an only daughter named Hotu-hiva. No husband was to be found for her in her own land. Her parents were, however, very anxious she should obtain one, and therefore put her in a drum called Taihi, under the care of the gods Tane and Tapu-tura, and sent her to sea. After sailing about for a long time they landed at Manunu on Huahine Island, about 100 miles N.W. of Tahiti—the name Manunu signifies 'cramped'; it was formerly called To'erau-roa. Tane became the titular god of Huahine, whilst the young lady married a chief named Te Ao-nui-maruia. They had two sons, Tina and Hena, and they are considered to be the ancestors of the present chiefs." Now Tu-tapu above was cousin to Tangiia (shown in Table 26), and consequently Hena may have been a contemporary of Uenuku, and identical with Whena. I have seen the stone foundations of Tu-tapu's house at Vaiere (Waikere) in Moorea

Island, near Tahiti. Of course there is no proof of the identity of th individuals bearing these similar names, but it is worth noting fo future students.

To return to Uenuku. As has been said, he married Takarita, th sister of Whena. This lady misbehaved herself with some of Uenuku people, and consequently was subjected to the only punishment know to Polynesians—she was killed. She had already borne a child t Uenuku, named Ira; and Uenuku, no doubt thinking that there wa some uncertainty as to the paternity of this child, caused his mother heart to be fed to him—hence the name this particular Ira (for ther were several of that name) came to be known by, was Ira-kai-putah This child afterwards grew up to manhood, and is said by some to hav become the eponymous ancestor of Ngati-Ira of the East Coast, Sout Wairarapa, and other places in New Zealand—on which point, how ever, see Journal Polynesian Society, Vol. XV., p. 74. By anothe wife, named Rangatoro, Uenuku was the father of the celebrate Paikea, of whom see *infra*. Naturally the death of Takarita could n be allowed to pass unnoticed by her brother and relatives. When when he heard of this death, said (in effect)—"Uenuku may be withi his legal rights in killing his wife, but he shall yet hear from me c that account."

Some time elapsed, and a pleasure party, amongst whom wer several of Uenuku's daughters, by another wife, and his son Rongo ue-roa, left their home on a visit to Whena's island. Here they wer duly received and hospitably entertained for a time, and then Whena thinking the chance of squaring accounts with Uenuku too good to b lost, killed the children and cast them all in a heap. Rongo-ue-ro was supposed to be amongst the slain, but though terribly woundec he still had life in him, and after the people had left the scene, he can to himself, and crawled away and hid himself. Soon after he hear Whena's people preparing their canoes for sea, and gathered from the conversation that they were about to proceed to his father's home wit the purpose of killing him and all his people. As soon as it was dark he went down to one of the canoes, and managed to hide himself unde the flooring in the fore part of the canoe. Next morning Whena warriors came down, and then the canoes were launched, and awa they started for Uenuku's home, little suspecting that they were carry ing with them the means by which their object would be frustrated

On reaching Uenuku's village they were welcomed in the customar manner, and taken up to the guest-house while food was preparing fo them. In the meantime Rongo-ue-roa, with much difficulty, crawle up to the vicinity of the village and hid himself, until he should fin an opportunity of communicating with his father. This he accom plished through the means of one of the women of the village, wh happened to come that way, and by her sent a message to Uenuku t

tell him of his arrival, and of the true state of affairs. Uenuku came to his ill-treated son, and so learned the particulars of what had occurred to his children. On returning to the house, he asked Whena how the children were getting on, to which the latter replied that all was well with them, and that they were amusing themselves with the games and sports of their ancestors. Uenuku now produced Rongo-ue-roa, and upbraided Whena with his treachery and lying. Upon which, the visitors seeing their intentions frustrated, made preparations to leave at once. But Uenuku, with a magnanimity unusual, insisted that they should await some food; after the consumption of which, Whena and his party were allowed to depart, Uenuku telling him that the day of reckoning was near, and that Whena might expect him at his home before long, a proposition that Whena—now safe on board his canoes—jeered at, and defied Uenuku to attempt, in face of the difficulties of the way, and the number of people at the former's call.

Some time elapsed after the departure, and then an expedition was organised under the leadership of Paikea—Uenuku's elder son, by his wife Ranga-toro—and Whatuia, in order to exact the inevitable payment from Whena for his treacherous conduct. This expedition of 140 men (*i.e.*, *hokowhitu*, 70, always understood as denoting twice that number) started overland for Whena's home, taking the route by the mountain ridges, so as not to be seen by the people dwelling on the coast. It took them three days of laborious travelling; passing on their way the mountain Orowhena. The mention of this name (and another later on) confirms my belief that all these occurrences took place in Tahiti, for Orofena, or Orohena, is the highest peak on that island, from which steep precipitous ridges fall to the coast on all sides, and along which ridges run the few and difficult tracks giving access, by inland roads, to the difficult parts of the coast, whenever the necessity arises. Now-a-days it seldom does; for the road round the level strip of coast-land is almost invariably used instead. It is, at the present day, only the searcher after the *fei*, the wild native red banana, that uses these tracks.

On the third evening, after leaving their homes, Whatuia's party descended to the coast, to Rangi-kapiti, which is described as a great house—probably such as the *fare-hau* of modern Tahiti, in which the people assemble on public occasions. Waiting until dark, the party concealed themselves round about the vicinity of the house, to await daylight. It was ascertained that a large number of Whena's people were assembled in the house, to hear the priest obtain from his god some sign or indication as to whether and when their home would be attacked by Uenuku's people. Hapopo was the priest, and the answer he got from his god was—"Have no fear; there is no army coming to attack us." The people now put aside their fear of an attack, and disposed themselves to sleep.

At the first streak of dawn, Whatuia's party attacked the hous with such fury, that only a few of the most active warriors—among whom was Whena—managed to escape down to the coast, where, takin canoe, they paddled off. Amongst the captives was Pai-mahutanga the handsome daughter of Pou-matangatanga, who had been speciall saved at the instance of Uenuku, who desired to add her to his othe wives. She became the mother of Rua-tapu, a man of great fame i Eastern Polynesia. Hapopo, the priest, was also captured, and befor his enemies gave him his quietus, he was heard to exclaim in accen of rage and reproach—"*Atua haurangirangi! waiho te mate mo Hapopo.* "Vile and imbecile god! thou has left death to Hapopo"—which ha come down to these days as a proverb. Whatuia, Paikea, and the party now returned home to Aotea-roa with the spoils of war, wher they found Uenuku preparing for a more extensive expedition.

Just here, none of the various legends relating to these events a clear, as to what course Whena pursued on his escape from the mass acre at Rangi-ka-piti. But the next event to be related distinctly say that Uenuku went to Rarotonga to find Whena; we must suppos that the latter after taking in stores departed for that island. I tru it has been made clear, that a voyage of this nature would in thos days have not caused comment at all. The distance from Tahiti is little over 600 miles. With a fast sailing *pahi*, and the constant trad wind blowing a little abaft the beam, it would take less than thre days' sail to reach there.

When Uenuku had fully prepared his fleet of canoes full of wa riors, and after the omens had been consulted, he sailed away to Rar tonga, off which place he anchored, and found Whena with a host warriors prepared to oppose him. Now occurs a little of the marvellou so seldom absent from these old traditions. Uenuku, by force of h powers of enchantment, caused the fog or clouds to descend on Rarotonga, so as to confuse Whena and his people with the complet darkness due thereto, and by which he hoped to cause the death of th enemy, one of whom was taken, his heart cut out and offered to th gods in the *whangai-hau* ceremony. This first fight was called Te Ra kungia (the sun shut up). Next, Uenuku sent his dogs ashore wh killed a great many of Whena's people. This fight was called Te Ra to-rua (the double sun-set). There is something unexplained here, fo what these fierce dogs could be is not known. The old native do (*kuri*, *kirehe*, or *peropero*) was not of a fierce nature, nor would they, s far as we know, attack man. There is always some foundation fo these stories, though we may not now be able to explain them—ma be, some of the fiercest warriors were so called euphemistically, or division of the tribe may have born the name Nga-Kuri. Still Wher was not completely beaten, so Uenuku again had recourse to h magical powers, and caused a second dark fog to descend on the shor

the obscurity of which Whena's warriors turned upon one another, nd fought till few were left alive, and then the survivors were killed detail by Uenuku's people. This last engagement was called Te Ioana-waipu; and thus was the murder of his children and people venged by Uenuku.

It occurs to one as a possible explanation of the complete darkness hat descended on the combatants during the engagement, that it may ave been a total eclipse of the sun, which, with the characteristic love f the marvellous in Polynesian myths, has been ascribed to the necro-antic powers of the great and powerful priest Uenuku. It would be teresting to obtain from the proper source any information that exists s to a total eclipse occurring about this time in that part of the world, r it would serve definitely to fix a date in Polynesian History.

There are some things connected with his descent on Rarotonga hich incline me to think that part of the Rarotongan story of the attle that took place to avenge the death of Whakatau, at the Hapai slands, Tonga Group, has become interwoven with Uenuku's feats. his story has not yet been translated from the Rarotongan records—ut the incident occurred many generations before.

In one of the Uenuku legends, preserved by Mr. John White (see .H.M., Vol. III., p. 35) it is stated that "Uenuku....made effigies represent men as crews for his war-canoes. These effigies he placed his canoes and went on a war expedition against Whena." It is ist possible that we have the Rarotongan version of this story in ournal Polynesian Society, Vol. II., p. 276. But in the latter account was the people ashore who dressed up the effigies, and who beat off e invaders, who were under Marangai-riki.

An interval of some years now occurs in the history of Uenuku, for is not until his son Rua-tapu—by the captured wife Pai-mahu-tanga, e *ante*—of course she was a slave wife—had reached manhood, that e story goes on. It seems to me that Uenuku probably remained at arotonga after the defeat of Whena, or had returned again from otea, his Tahitian home. Indeed Rarotongan history seems to show at he was born at Rarotonga, and doubtless had lands and a home ere.

We now come to the incident known in Maori History as "Te uri-pure-i-ata." There are several accounts preserved of this event, d they all partake more or less of the marvellous, though no doubt unded on fact. Uenuku's eldest son was Paikea, born of the former's st wife, Ranga-toro, a free woman, and no doubt belonging to one the chiefly families, consequently their son would be *ariki*, and ghly *tapu*, as all of them were. Rua-tapu, on the other hand, being e son of a slave wife, would not be at all so important a personage, r entitled to the same privileges and rank as his elder brother. On

one occasion Rua-tapu used his father's ceremonial comb—a ver wrong thing to do, considering that it had been in contact with th exceedingly *tapu* head of Uenuku. On this coming to Uenuku' knowledge he was excessively angry, and reproached Rua-tapu wit his low birth. He had not been born on the *takapau-wharanui* (marit couch) like Paikea; but was a *tama meamea noa iho*, a son begotten i a trifling indiscriminate manner, or in other words, illegitimate. Th reproach was deeply felt by Rua-tapu, who determined to be revenge on society generally, and on his elder brother, Paikea, particularly With this in view he borrowed a fine canoe, in which he secretly cut hole, and then temporally stopped it so that it should not be seen Next he invited about seventy young chiefs, Paikea being one of th number, to go an excursion with him. So they started and paddled rigl out to sea, until the land was only faintly to be seen on the horizo His companions remonstrated, and urged that it was time to retur But Rua-tapu insisted in going on until at last the land disappeare below the horizon. The time having arrived, Rua-tapu withdrew th plug from the canoe's bottom, and the vessel filled and capsized. The Rua-tapu speared as many of the young men as he could, and near all the others were drowned. Paikea, however, managed to keep aflo with the help of a paddle, and then a discussion took place as to wh could swim back to the shore to let their relatives know of the disaste Paikea declared he could and would do it; on which Rua-tapu gav him a message to the people ashore, telling them that in the eight month they were to expect him, and that then the people were to fl to Mount Hikurangi for safety. Paikea now proceeded to call on h mighty *taniwha* ancestors to come to his aid, in a long and interestin *karakia* which Mr. Colenso has preserved. Finally, after being a lon time at sea, Paikea landed at Ahuahu island, which the modern Maor think to be the island of that name in the Bay of Plenty, the Englis name of which is Great Mercury Island. Unfortunately for us, w experience a want of belief in the powers of the old *taniwhas*, and thin it too much to ask us to believe that Paikea drifted or swam som 1,600 or 1,700 miles. The suggestion, however, I would make is, th Paikea might possibly have reached Mangaia Island, the ancient nam of which is A'ua'u (or Ahuahu), for the swimming powers of the Pol nesians are very extraordinary. If, as seems probable, the par started from Rarotonga, and then pulled out towards Mangaia un they lost sight of the Rarotonga mountains—which they would do about fifty miles—it would leave about sixty miles between that poi and Mangaia, over which Paikea had to swim and drift. Howeve whatever the difficulties are in accounting for this story, there must some foundation for it, the fact remains that Paikea did survive, an finally migrated to New Zealand, by what vessel is uncertain, an settled at Whangara, north of Gisborne; and he has left numero

escendants in this country, especially amongst the Ngai-Tahu tribe of he South Island. If he reached Mangaia, he would have found plenty f relatives there, for his great grandfather Motoro (see Table No. 26) ad eventually settled there, having been sent to that island by Ta-giia (Motoro's father) as high priest—for which see Dr. W. Wyatt Gills' "Savage Life."

Nor was Rua-tapu drowned. The Maori story says, that after the eparture of Paikea he "sailed away on the bailer of the canoe." Iow he escaped we know not, but it is quite true, according to the raditions, that this same Rua-tapu afterwards settled in Aitutaki sland where he became a famous ancestor, as related in Major J. T. arge's account (Journal Polynesian Society, Vol. XV., p. 209).

The news of Rua-tapu's threat, duly reached Uenuku and his eople at—as I suppose—Rarotonga, and it created some disturbance, ome believing that a disaster was about to fall on them, others that it vas a mere boast on his part. At any rate the believers removed to Iikurangi mountain, which is situated about three or four miles from varua, the port of Rarotonga, and other hills in that neighbourhood. Sure enough in the eighth month a great storm occurred, and the sea ose to an unprecedented height, and many people—the unbelievers—vere drowned. None but those who fled to the hills were saved, and mongst those people was Uenuku. Now this flood—which was no oubt due to an extra severe hurricane—is called by the Maoris Te Tai-a-Rua-tapu—Rua-tapu's flood. It is known to the Rarotongans as Te Tai-o-Uenuku—Uenuku's flood—and the event is undoubtedly dentical. The Maoris have got to believe that it was Hikurangi Mountain, near the East Cape, that the people fled to for safety; but his is a modern gloss.

We now come to the little dispute between Uenuku and Turi, which ed to the latter's migration to New Zealand. I shall assume that the reat *ariki* and priest of Rai'atea was the same Uenuku whose adven-ures have been related above. Unfortunately neither Maori nor Raro-ongan records help in the least to decide this question, and probably nly those of Rai'atea would settle the matter. None such have been ublished however.

From information I gathered in Tahiti, Turi, the great ancestor of he Taranaki and other tribes, was born at Mahaena, on the north-ast coast of that island, where he grew up to man's estate. He arried a lady named Hina-rau-re'a (Hine-rau-renga in Maori) of hom he was very jealous, and therefore very carefully guarded her. n returning one day from the mountains, Turi found that Hine, not-ithstanding his strict injunction to the contrary, had left her home nd accompanied her sisters to the seashore to indulge in the pastime

of surf-riding. This led to a scene which ended in Turi's deciding t leave Tahiti. He got together his people, and departed for Rai'ate Island, 125 miles W.N.W. of Tahiti, where he settled down at Fa'a roa (Whanga-roa in Maori). Here he married Rongorongo, daughte of Toto, a man of large estates and property. But Turi did not fin things go smoothly; he appears to have been of an amorous dis position, and got into trouble over it, and finally had to leave with a his people, and never came back again. Such is the Tahitian accou which differs somewhat from those handed down and preserve amongst his descendants in New Zealand.

Fa'aroa (or Whangaroa) is a deep bay in Rai'atea island, abou five miles south-east of Te Avarua, the present shipping port of tha island. And it was at Fa'aroa where one of the most celebrate *maraes* in Eastern Polynesia was erected. Its name was Opoa; fro it stones were taken to be used in the foundation of other *maraes* i various parts of the Tahitian group; it was, as it were, a kind mother *marae* from which others derived their *mana*—their power an prestige—and these foundation stones thus formed a connecting lin with this most ancient *marae*. The original name of Rai'atea islan was Hawaii (or in Maori, Hawaiki), and it is no doubt to the Tapu tapu-atea *marae* at Opoa, that Maori tradition refers when Rangi-ate (*i.e.*, Rai'atea) is alluded to as "the sacred *marae*," where assemble the chiefs and warriors of old in Hawaiki to recite the *karakias* befor going to war. "It was a building very sacred, where the sacred *kara kias* were repeated, and only after this had been done would they g forth to war, and when all ceremonies had been correctly carried out then was victory assured. It is from this *marae* that the 'saying was derived that our tribe (Taranaki) has used from those ancien days—'*He kakano i ruiruia mai i Rangi-atea.*' 'Seed that was sow even from Rangiatea.' It was Turi who brought this saying, to gether with the *karakias*, from Hawaiki, and it refers to his descen ants here; to their bravery and ability as warriors—and furthe implies that they are 'chips of the old block'"—of the old warrio and navigators who traversed the Pacific in all directions, long ere th ancestors of Europeans had learned to venture out of sight of land those old navigators who have embodied in their chants (Tahitian the expression that shows their ancient knowledge of New Zealand- "*E, na te Aotea-roa o te Maori,*" "and to the Aotea-roa of the Maori, which occurs in a chant called "The Tahitian Circuit of Navigation, in Miss Teuira Henry's collection. In this same chant we find, "Th is Aihi (or Vaihi) land of the great fish-hook, land where the ragin fires (of volcanoes) ever kindles, land drawn up through the undul tions of the towering waves from the foundations. Beyond is Oahu"- which refers to the Hawaii group—Oahu being the island on whic the beautiful city of Honolulu stands. To this group sailed Turi

ancestor, Paumatua, and there settled down, becoming the originator of a line of chiefs whose scions still hold chieftain rank.

It was at this island of Rai'atea, and probably at the old *marae* of Taputapu-atea, that fleets of canoes from the east and the west bearing the high chiefs and priests of former days, used to come when important ceremonies were to be performed, and the high priests discussed and taught their ancient history and beliefs: until the time came that a great division took place, owing to the introduction of a different cult, followed by a separation of the people into the Aotea and Aouri (Eastern and Western) beliefs—of which unfortunately we know so little. But the Maori tradition of the great division in Whare-kura—the house of learning—probably refers to this same incident. It may, however, be suggested for future inquiry, that possibly this great division of opposing opinions was the elevation of the god Tangaroa to the supreme position he holds in the pantheon of many branches of the race, to the exclusion and relegation to a secondary step of the more ancient god Tane; who, however, still holds a superior place with the Maoris.

But to return to Uenuku. How long it was that Turi remained in peace at Rai'atea we know not; but that fruitful source of trouble, land, gave rise to a very serious quarrel between the *ariki* Uenuku and Turi, together with the latter's brother Kewa. Uenuku seized on some lands at Awarua, which the others claimed. (Awarua, it will be remembered, is only a few miles from Turi's home.) This led to fighting, in which Te-Tini-o-Uenuku (or Uenuku's tribe) was defeated, and his brother Kemo was killed by Kewa. This trouble has given rise to the "saying" that has been handed down from those times:—"*Kauaka tumutumu te kura i Awarua.*" "Do not end the *kura* (*karakias*) at Awarua." Which is explained as meaning, that an evil omen occurred to the priest who remained at the home of Turi to uplift his *karakias* during the fight—which was a common custom—and this evil omen began to have its usual effect on the warriors, it disheartened them and caused them to anticipate defeat. But Kewa rose superior to superstition, and uttered the above words, by which means he induced the continuation of the *karakias*, and eventual victory for his clan.

Some time after this fight at Awarua, Turi's child, Potiki-roroa, was found by Uenuku's people bathing at Waima-tuhirangi, and they killed him, much to the grief of Turi. This engendered a determination to have revenge when the opportunity came. In those days and until Christianity was introduced, an annual feast of the "first fruits" was held, at which there were large gatherings of people. It was a time of gaiety and rejoicing, and accompanied with dances and other amusements. The Rarotongan name for this feast is *takurua*, the Maori name for winter. It was customary for the people to come in

procession carrying food and fruits, both cooked and raw, for the *ariki* or high chief and priest. Rongotea, who was Turi's father, and from whom the Ngati-Rongotea take their name, perceived that this would be the opportunity to avenge the death of the child Potiki-roroa. So by some means or other they managed to waylay and kill Uenuku's child, Awe-potiki. Then hastening to the feast before the murder was discovered, Rongotea placed a portion of the child's heart inside a cooked *kumara*, and presented it to Uenuku, who had been invited to eat with Turi. As Uenuku was partaking of the feast prepared, he missed his child, Awe-potiki (or perhaps Hawe-potiki, for these West Coast people, like their Rarotongan brethren, are much given to leaving out the "h"), and said—"O! Awe-potiki! my child, thou art absent from the feast. Where art thou now the food is ready?" Turi answering said—"A! perhaps he is within the great belly of Toi!" in which he referred to his ancestor Toi (Table 25). Uenuku was startled, and it dawned upon him that some ill had befallen the child. He at once left and proceeded to his own home, and then learnt that his enemies, the Ngati-Rongotea, had killed his child, and offered to him the deep insult of causing him to eat, unknowingly, a part of his own offspring. Such an insult could only be effaced in blood.

In the evening as Rongorongo sat at the door of her husband Turi's house, she heard the voices of people in Uenuku's home singing a *maire* or song, from the words of which she gathered that Te Tini-o-Uenuku had decided to exterminate Ngati-Rongotea. Turi on hearing this from his wife, exclaimed—"A! it is the sin at Awarua. Those words are intended for me!" He knew that in the end Uenuku's people would be too much for them, and on consultation with his people they finally decided to leave Rai'atea. But they had no sea-going canoe of their own; so Turi sent his wife, Rongorongo, to her father with a very valuable dog-skin mat named Potaka-tawhiti, to ask him to give up his fine canoe, the "Aotea." After ascertaining that Turi was determined to leave, Toto, his father-in-law, gave up the canoe, and preparations were made for their departure, which would consist in providing provisions and water, for they knew they had a long and dangerous voyage before them—they were undertaking the long voyage of 2,100 nautical miles across Te Moana-nui-a-Kiwa, to the country discovered by Kupe, Te Ika-a-Maui, or New Zealand. Provision for such a lengthy voyage, and a large number of people, would be a matter of difficulty; but coco-nuts, containing both food and drink, were plentiful. *Taro* and *kumara* also they had in plenty, both of which will keep well if salt water is not allowed to come in contact with them. The prepared bread-fruit also (called by the Tahitians *Mahi* or *Tio'o*) will resist decay for over twelve months. It is a sour kind of paste, made by cooking the bread-fruit (*Kuru*), and then preserving it in holes made in the earth and lined with banana leaves.

MAORI GODS.

Supposed to be RONGO, MARU and TANGAROA.

(From Ngati-Ruanui.)

Water was carried in calabashes and in long bamboo stems with the partitions knocked out. The "Aotea" was so well provided, and with such numerous properties that she is referred to as "*Aotea utanga nui*," "The richly laden Aotea." No doubt this canoe was one of those large sea-going canoes called a *pahi*—a double canoe with a deck (*pora*) built between the two, and hence often called a *waka-pora*—indeed some of the canoes are specially referred to under the name of *pora*. Naturally the priests on board—of whom there were certainly two—did not neglect to bring the images of their gods, whose names were Maru, Te Ihinga-o-te-rangi, Kahu-kura, Rongomai, and possibly others. Some idea of what these images were like, may be obtained from the accompanying illustration, which, though not copies of the originals brought from Rangiatea, are just the same, and were obtained from the Ngati-Ruanui tribe, descendants of Turi and his tribe.

The Polynesians have possessed pigs and fowls, probably both brought by them from Indonesia for untold generations. The question arises whether, amongst the other things they brought with them to New Zealand, such as seeds of useful food-plants, etc., they ever tried to introduce either pigs or fowls. Pigs they probably would not attempt on account of the large amount of food they would consume; but fowls might have been included in their cargoes, and possibly we may see a confirmation of this in the name of a bird said to have been brought over in the "Aotea," but which has been extinct for many generations. Its shape is described as being like that of the *moho* or native quail (now extinct), which is not unlike the common fowl in shape but much smaller. Before the common fowl was made known to the Maoris by the European settlers of the nineteenth century, the bird most like it, as it would be handed down by tradition, would be the *moho*; for although the *weka* is also somewhat like a fowl, the Maoris would not use that word, for it was known to them in their old home by the same name. The name of this extinct bird, only known by tradition and said to have been brought over in the "Aotea," is *moa-ki-rua*, the two voiced *moa*, *moa* being the universal name of the common fowl all over Polynesia at the present day.

The period at which Turi and his tribe left Hawaiki—which I use as a convenient term to express, as it truly does, all the islands in the neighbourhood of Tahiti—was clearly one disturbances affecting wide areas, and leading to fighting among the tribes. As has been pointed out, the insufficiency of lands for an increasing population was the ultimate cause of the desire to migrate and find fresh lands on which the people might live in peace. We trace this in the accounts of most of the migrations to New Zealand. When, therefore, Kupe and Ngahue returned to Hawaiki from New Zealand, with reports of a great land only partially inhabited, and in which room was to be found for thousands of people, it must naturally have given rise to much discussion

and a consideration of the question as to whether it would not be better for some, and especially those who were weaker in fighting strength, and likely to be driven out, to emigrate to this new land. Some such general influences were clearly at work, or we should not find a fleet leaving those parts all at the same time, bound for the same country. Nor would the distance apart of the various places from which the migrations started offer any difficulty in the way of communication of ideas on a subject that affected so many; for communication was constant. And thus it no doubt fell out, that Turi and his people determined to cast in their lot with the others who were preparing to depart, and seek in a new land that peace which was denied them in their father-land, a peace which Uenuku's *maire* told them was about to be broken, to end, as they felt, in their own destruction.

Tautahi's narrative of the voyage of the "Aotea" (Journal Polynesian Society, Vol. IX., p. 203) implies that the fleet started together from Rangi-atea. This seems probable, for Rai'atea Island, though somewhat out of the course from the west coast of Tahiti—from Paea and Te Fana-i-ahurai—whence the other five canoes came, would form a convenient resting place, which they would reach, running dead before the trade-wind, in twenty-four hours—even if they did not call in at Huahine island, as they probably would. At Rai'atea no doubt there would be much discussion amongst the commanders and priests of the six vessls, as to their future proceedings, course to be steered, etc. If the Taranaki traditions are correct, Kupe, the navigator, who had returned from New Zealand four years previously, was there to give them the result of his experience and the course to be steered, telling Turi—"Not to let the bows of his canoe deviate from the rising sun," the absurdity of which has been pointed out in Chapter III. Since that chapter was written I have seen copies of documents, preserved by the late Mr. Ferguson of Hokianga, in which he gives the Nga-Puhi version of these directions, in which there is no reference to the sun rise, but Kupe tells them to steer by the star Te Tipi. Unfortunately we do not now know which star this is.

It must have been a stirring and effecting scene as these six large sea-going *pahi*, with their living freight of probably over 500 people—men, women and children, put to sea from the shores of Rai'atea, with the sails set and streamers flying before the gentle trade-wind. Many a last farewell had been uttered; the all necessary *karakias* repeated at the *marae*; the *awa-moana* and *ruruku* for securing a prosperous voyage had been sung, and the omens ascertained. Thus, somewhere about the year 1350, these bold hearts put off from the father-land knowing not what dangers lay before them, what hardships they would have to endure from the storms of the Southern Seas, but with hearts braced to dare all things in the search for new homes.

From what we know of the course taken by the other vessels after

leaving Rai'atea, it would seem as if there had been some division of council as to the course to steer, for "Te Arawa," "Tainui," "Mata-tua," "Tokomaru," and "Kura-haupo" called in at Rarotonga, as I heard from the old chief, Tamarua-Orometua, of that Island, but "Aotea" did not—she went on her solitary way to Rangitahua island, which in all probability had been appointed as a rendezvous.

And so "Aotea" and her crew struck boldly out from the land, shaping her course for Rangi-tahua, an island in mid ocean that is called in some traditions, Motiwhatiwha or Kotiwhatiwha, a name that can be shown to be that of an island not anywhere near the route to New Zealand, but which has in process of time been confounded with Rangi-tahua. On this island the crew of "Aotea" landed to repair the vessel, which after many miles of voyaging required attention in the sinnet lashings that held the various parts together. Whilst here the "Kura-haupo" joined them, but in beaching her, she got smashed so badly that some of her crew and cargo had to be transferred to the "Aotea" and "Mata-tua," which also—according to some accounts—must have also arrived there. The traditions of the "Tainui" canoe mention some island they called at, but the name is forgotten, whilst there is no record of either "Tokomaru" or "Te Arawa" having landed anywhere.

Now Rangi-tahua island, I take to be Sunday Island of the Kermadec Group, 550 miles from the North Cape of New Zealand, and almost exactly in a line drawn from Ra'iatea to that place. The name is mentioned in Rarotonga traditions, as an island to the west; and on this island have been found stone axes, evidently the work of Polynesians. Moreover, the green paraquet, the *pukeko*, and the *karaka* tree are also to be found there; three things which it is said Turi brought with him to New Zealand. There is no reason to doubt this, though all three are natives of these Islands; but being new to Turi, he probably brought the birds and the fruit of the *karaka*, intending to make use of them in his new home.

Whilst they were at Rangi-tahua, there also arrived another canoe named "Te Ririno," under the command of Po-toru, with whom there was a dispute as to the direction to be taken to fetch New Zealand, which ended in Po-toru taking his course, and finally coming to grief at Tau-tope-ki-te-uru wherever that may be, which the traditions do not tell us, nor how they know of his end. However, in a song composed by Tu-raukawa of Ngati-Ruanui, early in the nineteenth century, we find a reference to the probable fact of his having reached New Zealand, for which see Chapter III., p. 163.

After certain ceremonies had been performed "Aotea" started again on her way for New Zealand. From Rangi-tahua they would lose the trade-winds and get into much boisterous weather, a fact which is indicated in many of the records of these voyages, though

couched in terms partaking of the marvellous. Turi's wife, Rongo-rongo, was also delivered of a son, named Tutaua-whanau-moana, or Tu-taua—the-sea-born—on the voyage.

It is somewhat uncertain from the traditions as to where the "Aotea" made the land; but various things cause me to think this was somewhere on the North East Coast, from whence they passed round the North Cape, and in all probability called in at Hokianga and Kaipara, visiting and being entertained by the people there. Thence coasting to the south, they went into Aotea harbour, which is said to have been named after the vessel, and here most accounts say she was left, but there seems a doubt whether she did not come on, bringing the people to their final destination at Patea in South Taranaki.* However this may be, after the usual *karakia* had been said, the *awhi*, to remove all evil influences due to their arrival in a new land, and from which circumstance Ka-awhia Harbour takes its name, Turi came south overland, naming the various rivers and prominent places as he advanced—for which see accounts of the voyage—he finally reached the Patea river, which he named Patea-nui-a-Turi—Great Patea of Turi. Probably this was named after Patea, a *marae* in Tahiti, for which see "Memoirs of Te Ari'i Taimai," p.p. 38, 81. The river had, however, a previous name, Te Tai-a-Kehu, according to the Rev. T. G. Hammond, who also says it was called Te Awa-nui-a-Taikehu, a name equally applied to the Whanganui River. The Whenua-kura river (so called by Turi) a little to the south of Patea, had also another name—Wai-kakahi—all of which names were given by the *tangata-whenua* people prior to Turi's arrival.

The following is the "Passenger List" of "Aotea" canoe, as supplied to me by Tautahi, and by other natives to the Rev. T. G. Hammond.

TAUTAHI'S LIST.

Turi (captain)	Hou-areare	Kewa	Turanga-i-mua
Hoi-matua	Puhi-potiki	Tu-te-rangi-pouri	*Families :—*
Urunga-tai	Kahu-nui	Po-toru ?	Te Kahui Kotare
Kahu-papae	Rangi-te-pu	Tapu-kai	Te Kahui-Po
Kauika (a priest)	Tuau (priest)	Hau-nui	Te Kahui-Kau

MR. HAMMOND'S LIST (in addition to the above).

Hau-pipi (a priest of Maru)	Hau-taepo	Tama-ki-te-ra
Tapo (a *matakite*, or seer)	Rangi-potaka	Tua-nui-o-te-ra
Takou	Tama-te-ra	Uira-ngai-mua
Tutaua-whanau-moana	Rongorongo (*f*)	Hine-wai-tai (*f*)
Tane-roroa (*f*)	Kura-mahanga (*f*)	Tanene

* Besides the actual statement in some traditions that the canoe came to Patea, it is related that as late as 1891, the people possessed one of Turi's paddles that he used on board the "Aotea." This I learn from the Rev. T. G. Hammond, and if it is true, it probably came in the canoe itself—they would scarcely bring it all the way overland from Aotea Harbour. The paddle is said to differ in shape from modern paddles.

The same gentleman supplies the names of the *hapus* (sub-tribes) who were represented by these people—or perhaps we may say that the above names are represented at this day by these *hapus*:—

Ngati-Rongotea	Ngati-Hau-pipi	Ngati-Rua-nui
Ngati-Kauika	Ngati-Riu-waka	Nga-Rauru (ki-tahi)
Ngati-Hau-pihipihi	Ngati-Maru	Ngati-Taroa

To this may be added—Ngati-Kahu-nui and Ngati-Rangi-te-pu, of Waitotara. To this list may be added the Taranaki tribe and sub-tribes, besides many Whanganui, Ngati-Apa and others along the West Coast.

It will be noticed in the above lists how extraordinarily few the women are. But as women did not count for much in Maori times, as a rule, no doubt their names are not considered sufficiently important to be mentioned unless they belonged to some high family. There are thirty-one individual names, besides three families, and probably many more came as well, for some would no doubt settle on the coast as they came down; besides which, there would be slaves. There were certainly two others, at least, who came by the "Aotea"—not counting some of the crew of "Kura-haupo" who joined Turi at Rangi-tahua, *e.g.*, Rakeiora, a priest who settled at Urenui, and Pou-poto who, whilst on the N.E. Coast, stole from Nga-Kura-matapo, one of the principal men of the "Kura-haupo" passengers, a valuable greenstone ornament named Hunakiko. (Probably this name is wrong, for it is that usually given to the celebrated magically endowed cloak belonging to Turi.) Pou-poto came to Patea with Turi; and after a time Nga-Kura-matapo came overland by the West Coast (the other "Kura-haupo" people coming by the East Coast), following up in Turi's footsteps, determined to recover his lost treasure. One night he arrived very tired at the banks of the Manawa-pou river, about ten miles north of Patea, and laid himself down to sleep. He slept with the head resting on his arm, elbow on the ground; his arm slipped, which was a *takiri* or sign, interpreted by Nga-Kura-matapo as evidence that he was about to accomplish the object of his search. Of course we unbelieving white-folks would say this slipping of the arm was merely the effect of fatigue, but then we are grossly ignorant on such subjects according to Maori ideas. However this may be, on ascending the hill next day, Nga-Kura-matapo there found Pou-poto, whose head he cut off, and stuck his heart on a pole, hence the name of the place Manawa-pou, which it bears to this day.

So Turi and his companions settled down near the mouth of the Patea river, in the place where Kupe had advised him, and built his house named Matangi-rei on the flat land, about a quarter of a mile south of the present Railway Station, and near the mouth of the river. In this house were placed the valuables they had brought from Hawaiki; the celebrated cloak named Huna-kiko, the images of their gods, the *whatus*, and other properties, for this was a sacred house, a

whare-maire, in which was afterwards taught the knowledge handed down from their ancestors. On top of the cliffs between this house and the present Railway Station was Rangi-tawhi, Turi's village, and near the flag-staff of the Pilot Station was Hekeheke-i-papa, the first *kumara* cultivation made by the people, in which were planted the few remaining tubers that had not been consumed on the voyage, and which had been preserved by Rongorongo, Turi's wife. There were sufficient to plant eight *wakawaka* or hillocks, one *kumara* in each; from which they harvested 800 tubers. These no doubt would be carefully preserved to increase their stock the following year. A little nearer to the Railway Station was Turi's spring named Parara-ki-te-uru, where the drinking water was obtained, clear and cold, points on which the Maori of old was very particular.

The one or two accounts that have been preserved in print of the settlement of these people in these parts, make no mention of people being found at Patea and that neighbourhood, and yet when questioned the people acknowledge that there were *tangata-whenua* living there. They were called the Kahui-toka, and Rev. R. Taylor refers to them as *kiri whakapapa*, which, however, is not a tribal but a descriptive name. Taikehu's descendants must have been found there by the Maoris of the *heke*, and also the people named Kahui-maunga.

CHAPTER VI.

THE CANOES OF "THE FLEET."—CONTINUED.

WHILST we must ever give precedence to the crews of the "Aotea" canoe as contributing most largely to the Hawaiki element in the population of the West Coast, there are two other vessels that are also claimed as having brought over many ancestors of the present Maori people. Of the two, perhaps "Tokomaru" has usually been considered the most important—why, it is somewhat difficult to say; for so far as can be ascertained, the number of people who trace descent from her crew are but few. The prominence given to this vessel is probably due to the fact of an account of her voyage having been published by Sir. George Grey in "Polynesian Mythology;" which account (together with many notes gathered by others), will now be given in abbreviated form, in which the original in Maori, published in "Nga Mahinga," will be translated.

THE "TOKOMARU" CANOE.

There are many difficulties surrounding the account of the reasons why the crew of this canoe migrated to New Zealand, which leads one to infer that Manaia's war in Hawaiki did not really take place just prior to the migration as Sir George Grey's narrative leads the reader to infer, but rather at a date long anterior to that period. The narrative (*loc. cit.*) says—"The reason why Manaia (said to be captain of 'Tokomaru') came hither, was his massacre of the party of spear-makers, who had debauched his wife Rongo-tiki." Manaia was desirous of securing a party of men to make spears, and for that purpose sent to Tupenu, who was head-chief of the tribe who were expert spear-makers, to order that this should be done. The men came to Manaia's village and set to work, whilst Manaia occupied himself in procuring food of all sorts for the workmen, often going out to sea to catch fish for the same purpose. On one occasion he found that whilst all his party caught fish in plenty none came to his line, until just when the party were about to return home Manaia hooked a fish, but to his surprise, by the tail, and not by the mouth. With the common belief in omens, so characteristic a feature of the Maori, Manaia at once came to the conclusion that some evil had befallen his wife. On

reaching home, his suspicions were confirmed by Rongo-tiki (his wife) who disclosed to her husband the insult she had been subjected to by the spear-makers.

Manaia now considered how this insult to his wife was to be effaced. There was only one way according to Polynesian law; the evil-doers must be killed. But he had to proceed cautiously and by stratagem. Pretending that he was unaware of what had occurred, he urged the spear-makers to make the spears large and heavy, so that—in the words of the Maori story—"they should not be able to carry them"—*i.e.*, use them in fighting. This remark opens up a question as to who these spear-makers were? It is clear Manaia had no doubt as to the ability of his own people to use them, and this may perhaps indicate that they were a more powerful race of men than the spear-makers. It is suggested that the latter were probably some of those skilled artisans known as the Manahune (or Menehune), a dimunitive people, probably Melanesians, who lived in a state of vassalage, if not slavery, with the Polynesians of Tahiti and Hawaii, and who are referred to in the traditions of both those islands as also those of Rarotonga. They were probably some of the Solomon or other Melanesian islanders captured by the Polynesians, and employed by them as sailors, workmen, etc.

Manaia now arranged with his own people that they should fall on the spear-makers and exterminate them. When the proper moment came, Manaia urged his son, Tu-ure-nui to distinguish himself by slaying the first man—a deed much thought of by the Maoris—but the young fellow held back, and allowed another young-man named Kahu-kaka to take his place. It was he that secured the *mata-ika*, or first slain, crying out as he did so, the usual Maori boast—"I, Kahu-kaka a-Manaia, have got the first slain!" It is said, that until Manaia heard his own name pronounced by this young warrior, he was not aware that he had any other son but Tu-ure-nui. After this he acknowledged Kahu-kaka, and made much of him. Tupenu, the chief of the spear-makers, would have escaped, but that Rongo-tiki, Manaia's wife, uttered a powerful *tupe*, which had the effect of hindering his steps, and thus allowed Manaia to overtake and kill him on the beach at Pikopiko-i-whiti. All the others were killed.

The name just quoted, again leads me to infer that this story is older than the date of the migration, for it can, I think, be shown that that place was either in Samoa or Fiji, whereas Manaia emigrated from Tahiti.

A war now ensued between Tupenu's people and those of Manaia in which the superior numbers of the former led to their obtaining the victory, and gave cause to Manaia to reflect—"A! my people are disappearing; presently, perhaps, I shall share the same fate. It would be better for me to leave this place, and seek a home in some other

land." So he obtained a canoe named "Tokomaru" from his brother-in-law, and prepared for his voyage; and then, after vainly endeavouring to induce his brother-in-law to join him, enticed him on board the canoe, and there killed him as a sacrifice to secure a propitious voyage.

No particulars of the voyage are given in the tradition from which the above account is taken, but we know that "Tokomaru" came with the fleet from the west coast of Tahiti, first calling in at Rai'atea, in all probability, then at Rarotonga, where the name of the canoe is known as forming part of the fleet. I have no doubt that she also made Sunday Island (or Rangi-tahua) with the other canoes, and after leaving there, separated from her companion vessels in the gale, of which the "logs" of some of the vessels make mention, finally making the land on the south shore of Tokomaru Bay, some forty-five miles north of Gisborne. Here the crew landed on a rock, still pointed out and called after the canoe, and staid for a time, leaving some of their number who settled down there, amongst whom were Te Rangi-tatai-whetu and Rakiora who have (or had) descendants amongst the East Coast tribes. The spot where she landed was pointed out to the Hon. J. Carroll and myself by Henare Potae, chief of those parts, in 1899. From there the vessel coasted northwards round the East Cape, no doubt calling at places that looked desirable as settlements, but finding them occupied by the *tangata-whenua* (though this is not mentioned either in Grey's account or in the many stories told to myself). The vessel came round the North Cape, and then coasted down to the Tonga-porutu river, forty miles north of New Plymouth, where her long voyage ended.

From here, according to Grey's account, Manaia and his people—or some of them—went south to the Waitara river, where they encountered a lot of the *tangata-whenua* people, and exterminated them, as has been related in Chapter II. hereof. But it seems probable that Manaia himself settled down at Tonga-porutu, for here, soon after the arrival of the canoe, was built the house named Marae-roto-hia, which we may, in a broad sense, call a temple, or house of learning; for, as in the case of the other migrations, it was here that the knowledge of the tribal history, mysteries, etc., was taught by the tribal priests.

The Maori account of "Tokomaru" in "Nga Mahinga" ends up by saying—"Now this man (Manaia) was my (our) ancestor, the line descending to the Ngati-Awa tribe, as also from Rongotiki his wife. The above is the account of the migration of Manaia from Hawaiki, where he had fought two battles, Kirikiri-wawa and Ra-to-rua,* where the weapons of Manaia named Kihia and Rakea became famous, etc." Unfortunately Sir George Grey never gives his authority for the matter he has collected, and, therefore, it is unknown who it was, as mentioned

* Ra-to-rua, one of the battles fought by Uenuku at Rarotonga, see *ante* (Chap. V.)

above, who claimed Manaia as his direct ancestor, and also that on Ngati-Awa. All I have to say on this subject is that I have hitherto failed to find any one amongst Ngati- (or Ati-) Awa, who acknowledges this man as an ancestor any more than in a general kind of way; but it is possible the Ngati-Tama tribe of Tonga-porutu can recite their genealogies back to him. At the same time Ati-Awa do allow that some of them descended from the crew of "Tokomaru," but so far as my enquiries go, they cannot recite any genealogies from them. This is very suspicious; and shows that probably but a very few people can claim "Tokomaru" as their ancestral vessel, and even then, probably through marriage connections with Ngati-Tama. The general statements I have gathered are to the effect that some of the following *hapus*:—Puketapu, of Waitara, Manu-korihi, of Waitara, and Ngati-Rahiri, of Waitara and Waihi, claim descent from one of "Tokomaru's" crew—the latter people from Rahiri-pakarara, who migrated long ago from Mohaka-tino (near Tonga-porutu) to their present homes; whilst the two first-named claim from one Rakeiora, who is believed to have been the priest of "Tokomaru," afterwards (it is said) deified into a *kumara* god, and in later times was taken from Urenui by Rangihawe of Ngati-Ruanui to Patea to be used as such. Rangi-hawe was the father of the somewhat celebrated Turau-kawa, the poet who will be referred to later on. Hatu-moana, shown in Table No. 28, is believed to have come in the "Aotea" canoe, but it is uncertain.

TABLE No. XXVIII.

22 Hatu-moana = Heitakiri

21 1 Mahaki-roa. 2 Tuteke = Pa-moehau

Rangi-hawe = Tu-moe-tahanga

19 1 Tamatea-moiri = Tuiti. 2 Tu-rau-kawa-poroa

I am indebted to the Rev. T. G. Hammond for the following line of descent from Rakeiora, being part of a longer line; it is somewhat longer than usual from the date of the *heke*, the mean number of generations should be twenty-two, and it runs into the Ngati-Ruanui in its latter end, Raumati being a well-known man of that tribe.

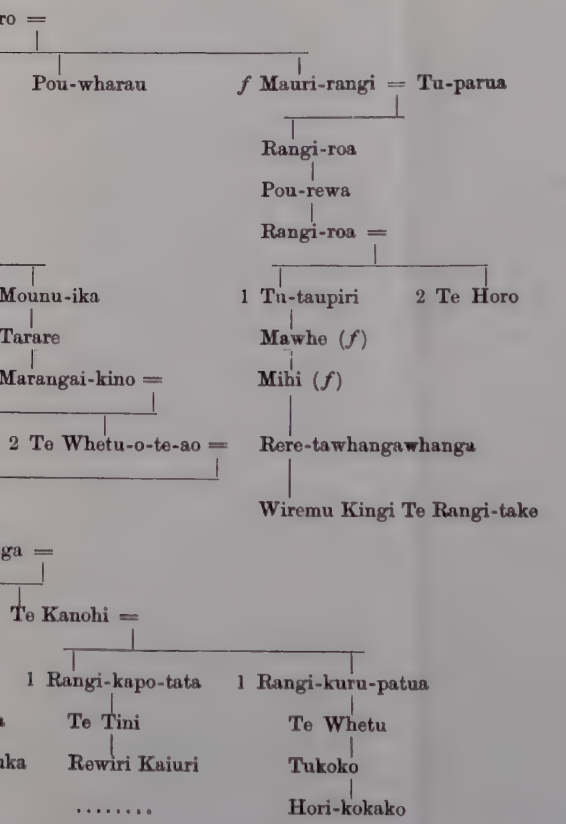
TABLE No. XXIX.

23 Rakeiora
Tama-whitiia
Tama-nui-i-te-ra
20 Te Tama-karae
Te Karae-nui
Te Karae-roa
Te Karae-toka
Karae-whakia
15 Tai-kehu
Kurau-niho
Pae-kawa-nui
Rae-matua
Timo-ranga-ahu

In Journal Polynesian Society, Vol. I., p. 227, Col. Gudgeon gives the descent from Rahiri-pakarara, said to be the eponymous ancestor of Ngati-Rahiri of Waitara and Waihi; but this particular line is that of

o. XXXI.

-tu (tribe)



sale of Waitara to the Crown in 1860, which sale led to the *wheru.*" W. K. Te Rangi-take was our principal oppo-
is said to have been a landless man, but belonging to the
e mai, kahore ona waka," "a drift fish, he had no canoe."
t is six or eight generations short.

10 Tuiri-rangi
Tuhoro-kotea
Tu-te-whatahi
Pounamu
Iria
5 Titope
Tu-kato
Raumati
.....
.....

Ngati-Rakei of Mokau, which tribe is the connecting link between Ngati-Maniapoto of "The King Country," and Te Ati-Awa of Taranaki. If this line is right it shows that Ngati-Rahiri have occupied their present homes, north of Waitara, from about seventy-five years after the arrival of the fleet in 1350. On the same page quoted above, the author mentions Te Rangitata as an emigrant by Tokomaru, and he, with Manaia, his son Tu-ure-nui, and Rakeiora are the only recorded names of the Crew of "Tokomaru," on the West Coast.

TABLE No. XXX.

19 Rakei II. = Rahiri-pakarara
Kapuatahi
Mangatu
Moe-tahuna
15 Moe-rewarewa
Rauru
Tawa-pahaka
Hine-tua-hoanga
Rakei III.
10 Pou-rewa
Waruhe-apoa
Wai-mauku
Te Puna
Whanga
5 Te Manu
Te Ngongo
Wi Ari
.....
.....

Like so many of these questions, there is more than one story as to the origin of Rahiri. Some say that he was a descendant of those who came in "Tainui," and claim that he (or his ancestor) built the great house Marae-rotohia, and not Manaia. But I prefer taking old Watene Taungatara as an authority before any other of the tribe I have questioned, and he says Manaia, of "Tokomaru," built the house, and that Ngati-Rahiri's ancestors came in that canoe.

The following table was printed in the "Karere Maori," 30th April, 1860—a publication that is rare indeed in the land—and as it was collected at so early a date, when many of the old men were alive and able to give reliable information, it ought to be correct. I quote it, not only as giving the lines of descent of many well known chiefs of Ati-Awa, but because I have been informed by Te Whetu, a fairly learned man, that the two first names on the table came over in the "Tokomaru"—a statement I find is very difficult to believe, and on the contrary think they are those of *tangata-whenua* ancestors of the great Ati-Awa tribe. The first name on the list—Kahui-tu—is not that of a man, but of a tribe, in which the term *Kahui*, is that I have shown in Chapter V. to be peculiar to the *tangata-whenua*. Te Kahui-tu is one of the original tribes, shown on the genealogical table No. 1, in Chapter II., page 140, but there is no information to hand to connect the two.

The anchor of the "Tokomaru canoe is still in existence.* Mr. John Skinner describes it as follows:—"The anchor is a large stone made of

* The stone is hidden on the south bank of the Mohakatino river, and only Messrs. John Strauchon, G. Robinson and myself know the spot. It was hidden for fear the Maoris should sell it, and with the intention of finally getting it placed in a Museum.

a whitish (Dolorite?) stone, and stands about three feet high and weighs from three to four cwt.; it is pierced for a cable; the first hole made had broken out, and they then bored another across the grain of the stone."

A few pages back, reference was made to the probability of the incidents assigned as the cause of Manaia leaving Hawaiki having occurred long prior to that period. This we gather from the fact of the Morioris of the Chatham Islands being acquainted with the incident of the massacre of the spear-makers. There can be no question that the Morioris left New Zealand long prior to the date of arrival of the "Tokomaru" canoe in about 1350. From all we know they probably left in the times of Rauru and Whatonga, who flourished twenty-eight or twenty-nine generations ago, or about the years 1200 to 1225. The Moriori story will be found in Journal Polynesian Society, Vol. III., p. 187, and though the incidents are somewhat different, the tradition is evidently based on the same story as that preserved by the Maoris. The names Manaia and Kahu-kaka are identical in both stories. The only conclusion we can adopt is, that the battle of Kirikiri-wawa took place long before the sailing of the "Tokomaru" for New Zealand, and was learnt by the Morioris during their residence in New Zealand, through some of the unrecorded visitors prior to the *heke* of 1350, and that the Maoris have, through lapse of time, confused this tradition with some incident that actually did occur, and which latter was the prime cause of the "Tokomaru" canoe leaving for New Zealand.

THE "KURA-HAUPO" CANOE.

The third of the vessels, the crews of which have left numerous descendants amongst the Taranaki tribes, was "Kura-haupo," and luckily in this case, thanks to my friends of the Taranaki tribe, we have much more precise information about this vessel and her crew. She left the west coast of Tahiti with the rest of the fleet, about the year 1350, but history does not, in her case, as in many others, tell us of the immediate cause of her crew migrating. No doubt they were involved in the many quarrels existing at that time, and partook also of the desire to see the new land which had been reported as lying far to the South-west. The Taranaki tribe hold that Te Mounga-roa was the captain of the canoe, whilst Ngati-Apa, of Rangitikei, say that one named Ruatea was the principal man on board. We cannot decide this question, nor is it of much consequence. They have both left plenty of descendants now living in New Zealand. Before leaving, Te Mounga-roa had secured some treasure, called by the Maoris a *kura*: but what this was, my endeavours have failed to elicit, any more than that it was connected with a high branch of their system of *karakia* (or incantations, invocations—religion in fact), and it does not appear to

have been a material object. Some old Maoris seem to think it was "the tree of life," or "Philosopher's stone," (so described by my informant), but that does not help us much. It was something that Te Mounga-roa sought and obtained in the realms of the *Po*, or the nebulous obscurity of the past, and was much coveted by the learned men of the other canoes. Possibly we may best define it as the esoteric knowledge of ancient beliefs and history.

The "Kura-hau-po" called in at Rarotonga with the other vessels, for her name is preserved there amongst the vessels of the fleet; and then came on to Rangi-tahua Island, where the "Aotea" had already arrived, and with her, or shortly after came the "Mata-tua," and probably the "Tainui," "Te Arawa" and "Tokomaru," but of these latter three, we have only inference to support the belief that they were there. Probably these canoes landed on the north coast of the island (which no doubt is Sunday Island) where there is a sandy beach, fairly sheltered during southerly and westerly winds, and from which the shore rises some fifty feet to a level or undulating terrace, composed of rich soil, about a mile long and a fourth of that width. Here the canoes were repaired, and their top-sides lashed afresh, for after their long run from Rarotonga, these had become loosened by the leverage of sail and paddle. Heartily glad would the voyagers be to stretch their limbs after the cramped positions and confined space they would be limited to on board, even if, as is probable, the vessels were built on the model of the *pahi*, with a deck between the two hulls, and probably a cabin on that deck. On the terrace alluded to above, are to be found a few specimens of the candle-nut tree of Polynesia; they are about sixty feet high, and three feet in diameter. It is an interesting question as to whether the fleet of canoes did not bring the seed with them, and plant or drop them there. The nuts being full of oil are used by the Polynesians as lights, by stringing them on a fine stick, or midrib of the coconut palm, and then setting light to them. And it was probably the crew of the canoes that left the stone axes discovered there a few years since.

After repairing the vessels, and making the usual sacrifices to their gods to ensure the continuation of a prosperous voyage, the fleet prepared to depart. All appear to have got off safely except "Kura-hau-po" which, in paddling off through the surf, got seriously damaged, in fact the accounts say, broken up.

The name given to this place in consequence was Te Rere-a-Kura-haupo, or the flight or descent of "Kura-haupo." On ascertaining that the vessel was unfit to proceed on her voyage she was—according to Taranaki accounts—abandoned, and her cargo and crew transhipped to the "Mata-tua," though it would also appear that a few of them came on in the "Aotea." It is highly probable, though not so stated in the tradition, that some of the crew remained at the island with the intention of repairing the broken canoe and continuing their voyage in

her. But the remainder came to New Zealand in the "Mata-tua," and landed somewhere on the East Coast—where exactly is not known. Judge Wilson says four of the canoes, including "Mata-tua," all met at Great Mercury Island in the Bay of Plenty, and here probably occurred the scene between Te Mounga-roa and some of the chiefs of the other canoes, in which he accused them of having used their powers of witchcraft to wreck the "Kura-haupo"; and when he boasts that, notwithstanding their evil intentions, he had succeeded in bringing with him the precious *kura*, much to their chagrin. The "Mata-tua" crew were all relatives of the people of "Kura-haupo," and hence were they brought on by the former, says my informant, and the name "Broken-canoe" is born by some of the people of Taranaki to this day, in remembrance of the catastrophy to "Kura-haupo." Te Mounga-roa set up a *tuahu* (or altar) near where they landed in New Zealand to offer the usual thanksgiving, and whereat to recite the necessary *karakias* to remove all evil effects that might afflict them in the new land, and after that, finding that all the lands in those parts were already appropriated, he with Turu-rangi-marie, Tu-kapua and Aku-rama-tapu, with their people, travelled along by the East Coast, and up the shores of Cook's Straits, finally settling down in the Taranaki country at Wairau stream, near Capt. Mace's present homestead, in the neighbourhood of Oakura. But Akurama-tapu and Tu-kapua after a time returned to the East Coast, and there settled down.

So far the Taranaki account; but others state that "Kura-haupo" actually came to New Zealand, and this seems probably true; for we cannot neglect certain traditions about the vessel, gathered from various parts of the North Island. It is probably the case that some of the crew remained behind at Rangi-tahua Island, and succeeded in repairing the damages caused at the time the other vessels of the fleet left. Under Ruatea the canoe now succeeded in making the coast of New Zealand, near the North Cape—where, as we shall see, she left part of her crew—and coasting down the East Coast from there, called in at various places no doubt, but the only ones recorded are near Table Cape, when she left an anchor, said to be there now, then to Mohaka in Hawke's Bay; then to a place a little to the south of Matau-a-Maui, (Cape Kidnappers) where, it is said some of the crew remained, and who were afterwards driven out by Ngati-Kahu-ngunu, and migrated to the South Island, and are known as Ngati-Mamoe. Next, some of her crew, with Ruatea, were landed and settled somewhere in Cook's Straits, and furnished some of the ancestors of the Ngati-Apa tribe of Rangi-tikei; probably Kupakupa was one of these—an ancestor of the Wairarapa people, though he died in the South Island, and Awaawa-wetewete-tapiki, a common ancestor of Ngati-Kuia and Rangi-tane. We next find this canoe settling the country of the sounds, north end of the South Island, under Koanga-umu and his wife Wainui-a-ono,

who were the ancestors of the Ngati-Kuia tribe of Pelorus. One account says she came down the East Coast in company with the "Taki-tumu" canoe, which latter went on by the East Coast of the South Island to Moeraki, whilst "Kura-haupo" went to the West Coast, and finally remained at the Mawhera or Grey River, or as another and more probable account says, at Te Taitapu, Golden Bay, South Island.

To go back to the first arrival of this vessel at or near the North Cape. The Au-pouri and Rarawa tribes claim that some of them descend from the crew of "Kura-hau-po," and they specially name Po who came in her and who is one of the ancestors of Te Patu, and Ngati-Kuri, *hapus* of Te Rarawa tribe. The account states that the "Mamari" canoe arrived first at Hokianga, followed by "Kura-hau-po," and that the crews of these vessels intermarried with the original inhabitants, thereby leading to wars and troubles. It is interesting to note that the same account gives twenty-one generations of the original people down to the time of arrival of the fleet, which agrees with the statements in Chapter I.

It will be seen from what has now been said as to "Kura-haupo," that this vessel has contributed largely to the present inhabitants of New Zealand, and that her crew became more dispersed than that of any other canoe. Wherever they landed they mixed with the original people, and their descendants soon became the leaders and rulers over them.

We can enumerate a good many people that came over in "Kura-haupo" (the name of which vessel, by the way, was "Tarai-po" at one time before she left Hawaiki—possibly named after a famous exploring canoe used by Maori and Rarotonga ancestors some centuries prior to the *heke*). From the Taranaki tribe we get the following names:—

Te Mounga-roa	Arai-pawa	Te Rangi-awhia
Turu-rangi-marie	Hatauira	Te Rangi-tutu
Amaru-tawhiti	Rongo-mai-rere-tu	Tu-kapua
Akurama-tapu	Te Rangi-tuhi-ao	Toka-uri
Toka-hau	Toka-poto	Toka-tara
Tamatea-ki-te-aro-a-uki	Kere-papaka (Te Mounga-roa's son)	

Seventeen names in all as remembered, but there were thirty-five people known to have settled on the Taranaki coast. Toko-poto was the ancestor of Ngati-Haupoto *hapu* of Rahotu; Toka-tara was the ancestor of Potiki-roa, of whom see *infra*. And the Oa-kura river, eight miles south of New Plymouth, received its name from the fact of the redness (*kura*) of the soles of Akurama-tapu's feet when running there, and the Tapuae-haruru river, seven miles south of New Plymouth, was named from the "resounding footsteps" of the same man.

In addition to the above we have from other accounts the following names of persons who came on in the canoe after she was repaired:—

Ruatea, of Ngati-Apa, Po (or Pou), of the Rarawa, Koanga-umu, Wai-nui-a-ono, Awaawa and Kupakupa of Ngati-Kuia, etc.

Making forty-one in all. But of course there were many more, for we do not know the names of those who settled at Cape Kidnappers, Te Taitapu, etc.

The following table (No. 32) of the descent from Te Mounga-roa, reputed captain of "Kura-haupo," is recited by the Taranaki people.

NOTES.

A.—See the story of Ngarue, *infra*. He owned the *tuahu* called Rohutu, at Waitara.

B.—Rakei-ora (*Ka tangi te pu* = The trumpet sounded). He was the first son, his seniors being daughters; hence the trumpet.

C.—The ancestor of Te Whetu and Te Rangi-kapu-oho, who was the father of Ropata Ngarongo-mate, or, as he was better known to Europeans, Bob Erangi, a well known and influencial chief in the sixties, and brother to Mrs. Wellington Carrington.*

D.—Moeahu: from him Ngati-Moeahu *hapu* of Taranaki take their name.

E.—Moeahu and Tai-hawea were twins (*mahanga*); hence Ngati-Mahanga *hapu*.

* An interesting and amusing anecdote used to be told by the Maoris in the fifties of last century, relating to the marriage feast of Mr and Mrs. Wellington Carrington, which the Maoris used to enjoy and tell with great gusto. First, I may say, that Te Rangi-kapu-oho, the father of the lady, was a fierce old warrior, very fully tattooed, who, from 1850 to 1858, lived most of his time as a squatter on the east side of Okoare *pa*, near what is now called Westown, where he was a constant source of annoyance to the owner of the property. The probability is that the old man—who was generally known as Erangi—had not been paid sufficiently by the Government for his share in the land, according to the old fellow's idea of his claim; and eventually Mr. (afterwards Sir Donald) McLean had to buy him out, after which he gave no further trouble, and retired to Tapuae, where the marriage feast took place. In those days, all Maoris were very partial to a dish called "Lillipee," which was a compound of flour, sugar and hot water. At the marriage feast, a large quantity of this delectable compound was made for the Maori guests, but there was no utensil large enough to hold it. The Maoris, however, were equal to the occasion. They cleaned out a good sized fishing canoe and poured the lillipee into it. Then all stood round, each armed with a large mussel shell, and proceeded to enjoy the good cheer. Whilst this was going on, a small child, in its eagerness to help itself, overreached and fell into the pasty mass. He was hauled out, covered from head to foot in a sticky coating of lillipee. This could not be allowed to go to waste; so the people around scraped the child with their mussel shells, and swallowed the contents. Thinking that the food was not sufficiently scraped off, old Rangi (it is said) held the child up by the heels, and licked him all over; thus securing a tasty morsel, and saving soap!

It will be noticed that the ancestors of Te Mounga-roa are all named Tamatea. It is probable that these are connected with the family of that name, which migrated with Tangiia from the west coast of Tahiti, and settled in Rarotonga, *circa* 1250, and which family (descended from one Iri-ngoro) has borne the name of Tamatea down to the present day in Rarotonga. I do not recognise Te Mounga-roa's particular ancestors on the Rarotonga line; but they may be either a younger or an elder branch. It is said that the name Tamatea (first

Table No XXXII.

22 Tamatea-uta
Tamatea-tai
20 Tamatea-iwi
Tamatea-pou
Tamatea-huru-mangamanga

17 1 Te-Mounga-roa = Naia-torohanga — 2 Whati-punga-ue

Ngarue = Huru-te-kakara (A)

15 Whare-matangi = Ue-pohewa (of Waitara)

Tairi = Rau-uhiuhi

1 Moe-ahu (D) = Whenua-rewa — 2 Taihawea (E) — 3 Matangi-roa

1 Tonga-tangi-po (*f*) — 2 Raka-te-atua-hae (*f*) — 3 Rarua (*f*) — 4 Rakeiora (B) — 5 Hangarau — 6 Noho-tai-potiki

Tukohukohu-ahi = Tuapa

10 Tarapunga-io =

1 Iwi-hapai
Tu-tere
Kuatu
Te Rangi-atua-ke
5 Whatawhata
Minarapa-te-atua-ke
Te Kahui-Kararehe
Perere te Kahui
.....

2 Hau-toro-kawa
Re-whare
Rangi-te-whaia (C)

Table No. XXXIII.

20 Te Hatauira (A) = Wairau (*f*)

1st Tauranga (B) (*f*) = Tama-ahua = 2nd Kauhanga-roa

Raumati-nui-o-taua (C) = Te Kura-tapiri-rangi (*f*) (D)

Kamate = Awhi-papa (*f*)

1 Manawa-ura = Kaiaia 2 Wikura (*f*) 3 Hotu

15 1 Tu-rae 2 Tu-te-akau-mea 3 Tu-te-okioki 4 Tu-nati = Piri-taonga 5 Kaimate 6 Tu-kopapa (E) 7 Tu-korero 8 Pou-tapapa

1 Rongo-mai-papa (F) = Tai-hawea 2 Tuanga 3 Tu-pakira 4 Tu-ranga-whiu

1 Turi-paria = Tu-huhua 2 Rakei-hotu-rua 3 Rakei-whiu 4 Rahiri-whakaruru 5 Mahana-nui-a-tau

Maru-poto = Whare-iti

1 Tu-kau-awa 2 Maru-whiu 3 Whare-tapui = Tu-maire-hau

10 1 Harapaki-tu = Uenuku-kokore 2 Kahu-kura-whiri 3 Tu-te-kawa 4 Whareo 5 Tu-te-rauihi

Tama-kumu = Rahiri-mihia

Tutere = Iwihapai

Kuatu = Waikiringa

Rangi-atua-ke = Hine-rau-matangi

5 Whatawhata = Ani-Patene

Minarapa-te-atua-ke =

Te Kahui-kararcke =

Perere Te Kahui =

.....

NOTES.—*A*—Te Hatauira came in "Kura-haupo" canoe. *B*—Tauranga was a woman of Tauranga, East Coast. *C*—For story of Raumati, see *infra*. *D*—Te Kura is said to have come in "Kura-haupo"; if so she must have been a child. *E*—Kopapa, an ancestor of Tauke, and other Ngati-Ruanui. *F*—Rongo-mai-papa? Rongo-mai-hape.

of the name) was given to Iri-ngoro's son because his skin became quite fair through an illness—the translation of the name being 'fair-son.' At the great Rotorua Meeting in June, 1901, where Maoris from all parts gathered to honour H.R.H. The Prince of Wales, were a few Rarotongan chiefs. My friend Major Tu-nui-a-rangi tells me that a discussion took place between the Rarotongans—amongst whom was Pa-ariki, or Maretu—and the learned men of Ngati-Kahu-ngunu there present, and that they satisfied themselves (at all events) that the Tamatea, who came to New Zealand as captain of the "Taki-tumu" canoe with the fleet, was a member of this same family. This may, or may not be the case, for this Tamatea is one of those about whom there is a good deal of doubt.

It will be noted that the genealogical line quoted in Table No. 32, *ante*, is about five generations short of the mean number, which is 22.

The following line (Table No. 33) is also from one of the crew of "Kura-haupo," and like that in Table No. 32 is shorter than usual—twenty generations instead of twenty-two, and possibly there is one generation omitted at the eighth back from the present day.

Tahu-rangi, a descendant of Te Hatauira, was the first man to ascend Mount Egmont, and when he got there he lit a fire on top (presumably he took up the firewood with him) to show to all the world that he had taken possession of the mountain. Whenever the whisps of smoke like cloud are seen clinging to the summit of the mountain, as they often do, this is said to be the "fire of Tahu-rangi" *Te Ahi a Tahu-rangi.* Probably there is foundation for this story, and that the ascent occurred soon after the arrival of "Kura-haupo," in order to claim the mountain as against Te Ati-Awa tribe. But in modern times the Maoris have always shown a strong disinclination to make the ascent—as it was a breaking of the *tapu* to do so.

THE STORY OF THE "TAKITIMU."

A Hawaikian Maori Epic.

THE BUILDING OF THE CANOE.

THE CEREMONIES OF THE PRIESTS.

PART I.

(Collected by Jas. Cowan.)

THE "Takitimu" or (Takitumu) was one of the historic fleet of canoes which voyaged to the shores of New Zealand from the Islands of Polynesia, about five centuries ago. This canoe was commanded by Tamatea, and Ruawharo was her priest.

The "Takitimu" brought the ancestors of the Ngati-Porou, Ngati-Kahungunu and other East Coast Tribes, and also the ancestors of the Ngai-Tahu tribe of the South Island. She voyaged down the East Coast calling at various places, and leaving some of her crew at those localities, and eventually was hauled ashore in Murihiku (now known as Southland) where the Takitimu range of mountains is called after this Hawaikian Pilgrim-ship.

"Takitimu" was a very sacred canoe, not only by reason of many and varied ceremonies performed over her by the *tohungas* in order to render her immune against the waves and tempests of the Great-Ocean-of-Kiwa, but because her chiefs and crew were the repositories of the ancient lore and sacred *karakias* of their particular branch of the race, and it was they who brought much of the old Hawaikian knowledge taught in the *whare-wananga* or lodges of instruction to this new wild land of Aotea-roa.

The following story or saga of the building and launching of the "Takitimu," with the attendant ceremonies, in the Central Pacific, and her voyage to New Zealand, is told by the Chief, Tuta Nihoniho, the principal *rangatira* of the the Ngati-Porou tribe, of the East Coast. Tuta, who is now (1906) about fifty-six years of age, is a lineal descendant of Paikea (who preceded the "Takitimu immigrants") and of Tamatea and Ruawharo, and can also trace his descent back for forty-five

or forty-six generations to the famous sea-rover Maui, who, according to the legend of the Takitimu people, "fished up" the North Island of New Zealand from his canoe, Nuku-tai-memeha, which now is to be seen in a petrified form on the summit of the sacred peak of Hiku-rangi, near the East Cape.

Tuta speaks:—

THE TALE OF "TAKITIMU."

Ko nga korero a te Tai-Rawhiti, te iwi nona tenei waka, e huaina ake nei tona ingoa ko "Takitimu."

Ko tenei waka, ko Takitimu, i haere mai i Hawaiki-pa-mamao, i te Hono-i-Wairua. Ko nga iwi o Tawhiti nona tenei waka, ko Tini-o-te-Hakuturi, ko Kopeka-a-rangi, o Whakarau-o-Tupa, o Tu-taka-hina-hina, o Te Mangamanga-i-atua. He mea tiki na enei iwi ki Te Waonui-a-Tane, tua ai; ko te toki nana i hahau ko "Hui-te-Rangiora"; no Ruawharo raua ko Tupai tenei toki; no Whaiuru raua ko Whaiato i tiki, hei hahau i to ratou waka, ko raua hoki me Uenuku-Kaitangata, me etahi atu nga rangatira o nga iwi ra. A no te wa i oti ai te tarei te waka nei, ka tukua he karere e aua iwi ra ki a Ruawharo raua ko Tupai me o raua hapu, kia haere mai hei to i te waka nei ki te moana.

Me kati i konei, me hoki atu te whakamarama ki a Ruawharo raua ko Tupai. Kia noho a, ka mahia e Uenuku me Tini-o-te-Hakuturi, o Kopeka-a-rangi, he kupenga kaharoa, ko "Kopu" tona ingoa, ka tukua ki te moana, katahi ka kumea nga taura o uta hei to i te kupenga ki uta. Katahi ka ngeria e nga mano o nga iwi ra:

Te Ngeri
"E tama, ka u te ika ki uta,
Kopu, Kopu-e-e!
Ka pae te ika ki uta, Kopu, Kopu-e-e!
Ko te harakeke, ko te wharanui;
O Tipu ai ki te roto haakihaki e-e."

No te unga ki uta ki te one i Rangaunu ka rere a Ruawharo raua ko Tupai ki roto o te kupenga ki te hone i nga ika puharu ma raua. No te kitenga o nga iwi ra i te mahi kino a aua tangata, ka riri, katahi ano ka whitia te kaha o te kupenga, to raro ki to runga, ka hinga raua ki roto o te ika, ka ngaua o raua kiri e te taratara o te ika, ka kainga raua e te mahaki; no reira te putake mai o te whewhe, o te hakihaki, o te patito. Heoi ra. Ka tipu te kino i roto i a raua ki nga iwi ra. I taua wa ka haere raua ki to raua tipuna, ki a Te Hau-raranga, kia mahia o raua mate ki te rau o te kokomuka, a ka ora raua. Ka korero hoki raua i to raua mate, katahi to raua tipuna ka ki atu ki a raua:

"Haramai; haere ki to korua tipuna ki a Timu-whakairia, kei a ia nga atua me nga karakia hei ngaki i to korua mate; e kore hoki korua e tu i a Uenuku."

Katahi nga maia nei ka haere, ka tae ki te kainga o Timu-whakairia. Ko ia anake i ro' whare; ko tona wahine, ko Hine-kukuti-rangi,

i te parae i te paranga i te taparua. Ka mau i a raua taua wahine, kaa pekea atu e Ruawharo ka aitia taua wahine. Tera kei te aitia mai, kaa tae te tohu ki nga mokaikai a Timu, ki a Hine-pipiwai, ki a Hinepapa-wai, he manu homiromiro. Ka mutu, ka haere te wahine nei ki tee kainga, ko nga tangata ra ki muri mai, haere atu ai. No te taengaa atu o te wahine nei, ka ki mai tona tane, "E Kui! kua taea koe e tee tangata nei? i konei aku mokaikai e whakaatu ana ki au."

Otira ka whakakahore atu te wahine ra. Katahi te tangata ra ka titiro atu ki te horu i roto o nga kuha o te wahine ra. Katahi ka ki atu, "He aha tenei?"

Kaore hoki i hamumu te waha; ka ki atu te tangata nei "He pono ra pea kua taea koe e te tangata?" Ano ra ko te wahine ra, "Ae."

E pera ana raua ka puta mai nga tangata ra; katahi ka peke atu te tangata ra ki te maro o tona wahine, uruputia tonutia mai te wai o te aroaro, hoaina tonutia atu, ka mutu ka whakairia ki runga ake o te kuaha, kia mate ai nga tangata ra ina tomo mai ki roto i te whare. No te tunga mai o nga tangata nei ki te roro o te whare, ka titiro atu a Timu', E! ko ona mokopuna tonu ia tera, ka tere tonu hoki tona tango mai i taua mea, a whiua ake ki waho kei mate ona mokopuna. Katahi a Timu ka patai atu:

"He aha te take o ta korua haramai?"

Ka ki atu a Ruawharo ma:

"He tangata mate maua i a Uenuku, i a Whaiuru, i a Whaiato, me o ratou iwi. Kati; he haere mai maua kia homai e koe ki a maua nga atua me nga karakia hei ngaki i to maua mate."

Ka Whakaae a Timu, ka ki atu:

"Ko nga karakia e riro i a korua; ko te wananga ia o nga atua e kore e riro i a korua."

Ka whakaritea ko Ruawharo hei akonga, ko Tupai hei mea kai ma raua; ka peia a Tupai ki waho o te whare-wananga, ko Ruawharo ki roto. Ka timata te ako o nga karakia, i te makutu, i te awherangi, i te ruaroa, i te hoa, i te matakai, i te tapuwae, i te atahu, i te karakia mo nga atua o te rangi, i te karakia mo nga atua o te whenua, me nga atua o te moana.

Akuanei ko Tupai kai te pakitara o te whare e whakarongo mai ana. Heoi ano, timata tonu mai tana ako; a mutu rawa ake te ako ki a Ruawharo. Kua mau katoa mai i a Tupai. Heoi ano, ka whakamatauria aua karakia e Tupai ki ta raua kuri; mate rawa. Ka whakamatauria ki te manu; mate rawa. Ka whakamatauria ki te rakau, e hara, kihei i taro kua maroke.

Puta mai a Ruawharo i ro whare, kua riro ke te mana o nga karakia i a Tupai. Heoi, ka hoki nga tangata nei, ko nga karakia i riro i a raua; ko nga atua kaore i riro.

(Tera te roanga.)

STORY OF THE "TAKITIMU" CANOE.

(Translated by Hare Hongi.)

[Being the Story of the people of the East Coast to whom belongs the (ancestral) canoe known as "Takitimu."]

THIS canoe, the "Takitimu," came here from distant Hawaiki, and the Hono-i-Wairua.[1] The people of Tawhiti[2] to whom the canoe originally belonged were the Tini-o-te-Hakuturi,[3] Kopeka-a-rangi, Whakarau-o-Tupa, Tu-taka-hinahina, and Te Mangamanga-i-atua. These peoples possessed themselves of it, by felling (and hewing it from) a tree in the great forest of Tane.[4] The axe with which it was hewn out was named Hui-te-Rangiora, which axe belonged to Ruawharo and Tupai. Whaiuru and Whaiato went and borrowed it (of them) for the purpose of hewing out this canoe of theirs. These, with Uenuku-kai-tangata[5] and others, being the chiefs of the people already referred to. And so it was that when the canoe was finished a messenger was sent by those people unto Ruawharo and Tupai to come with their tribes, and take part in (the ceremonies of) hauling the canoe to the ocean. But let us pause here and first explain about (a grievance of) Rua-wharo and Tupai (against Uenuku and the tribes about him).

Now, it had happened that Uenuku, the Kopeka-a-rangi and Tini-o-te-Hakuturi had made a very large fishing-net. It was named Kopu and at this time was cast into the sea. The shore lines were then hauled in, in order to draw the net ashore. Thereupon, the multitudes uplifted their voices in the hauling-in song which here follows:—

Oh Son, soon the fish shall reach the shore,
  Kopu! kopu! aye, aye:
Numerous fish shall strew the shore,
  Kopu! kopu! aye, aye:
'Tis (due to) the flax,[6] the fine Wharanui,
Which grows about the lake,
  Haaki! haaki! Aye, aye.

Now, upon the fish-net being landed upon the Sands-of-Rangaunu,[7] Ruawharo and Tupai (who were present) rushed into the net to

secure the choicest fish for themselves. Noticing this objectionable proceeding, those people became very much incensed. They therefore very quickly reversed the positions of the upper and lower net-lines, an action which threw down both Ruawharo and Tupai amongst the struggling fishes. Their skins were at once assailed by the spines of the fish, which brought on skin diseases. These originate such cutaneous disorders as boils, itch and scabs. The end of it was that, of course, these two nursed a grievance against those people.

They therefore went at once unto their *tupuna* (grandfather, senior relative), Hau-raranga, so that their sores might be healed (by him) by the application of leaves of the kokomuka shrub, which soon followed. They also explained the nature of their grievance, and (having duly considered it) their *tupuna* said unto them :—"Go unto your (other) *tupuna*, even Timu-whakairia, he has the *atua* together with potent-rituals which may, while avenging your wrongs, be effective against any retaliatory measures to your hurt which Uenuku may adopt."

So these two bold heroes started off and reached the village of Timu-whakairia. He happened to be alone in the house, for his wife, Hine-kukuti-rangi, was abroad in the open mat-weaving. When the two observed her, Ruawharo rushed forward and carnally embraced her. Whilst this was proceeding it became instinctively known to two pied *titi*, pet birds of Timu,' named Hine-pipiwai and Hine-papawai. This woman subsequently went home, and the men followed along. When this woman got home her husband said :—"Dame, a man has taken advantage of you, my pet birds have so informed me." But the woman promptly denied it, upon which the husband, noticing certain colored indications of the fact, asked :—"What is this?" The woman remaining silent, he added :—"You have really been taken advantage of by a man, is it not so?" The woman thereupon answered :—"Yes."

While this was going on between them, the two visitors were observed approaching. Timu' then seized the girdle of his wife, together with a little water, hastily ritualised it and placed it above the doorway. That of itself would kill those men should they enter the house. When the men stood forth in the porchway, Timu' looked up and (expecting to see strangers) recognised his own *mokopuna* (grandchildren). He, therefore, hastily withdrew the fatal girdle, and cast it out lest his *mokopuna* should die.

Timu' then asked :—"What has caused you two to come here?" "We have been affronted by Uenuku, Whaiuru, Whaiato and their peoples. We have therefore come to you to give to us the *atua* and the rituals wherewith we may avenge the affront," replied Ruawharo.

In consenting, Timu' said :—"You two may take with you the rituals, but the *wananga* (of the gods) ye may not take away."

It was then arranged that Ruawharo should be expressly taught

the rituals, and that Tupai should act as an ordinary cook; so Tupai was expelled from the ritual-hall, and Ruawharo remained within. Then began the teaching of the rituals for the exercise of black-magic, the calling upon of the hosts of heaven, and those of the nether regions pertaining to the *ruaroa*, also the exercising of the power of mind over matter, the ritualising of foods to certain ends, the charming of foot-prints, matrimonial claims, and those rituals propitiating the gods of sky, earth and ocean.

Now, Tupai was (during the whole rehearsal) under the eaves of the house listening, and having caught the whole of what was imparted to Ruawharo, thoroughly retained it. On the conclusion, Tupai first practised the effect of the rituals upon their dog—it died at once! Tupai then operated upon a bird—it too died! He next directed the rituals against a growing tree, wonderful! in a brief space of time it withered and died! Thus it was that ere Ruawharo had emerged from the house, Tupai had proved himself to possess both rituals and potential powers. The two men then returned, taking with them the rituals but not the *atua*.

(To be continued.)

NOTES AND QUERIES.

---

[189] The Jadite Axe, "Paewhenua."

Mr. (afterwards Sir) Donald McLean, in reporting the completion of the purchase of the Ngati-Toa claims to the north part of the South Island of New Zealand, in 1856, refers to this axe (or adze) as follows:—

"As expressive of the National interest felt by them for the place, one of the principal chiefs, Ropoama Te One, the last of several who had spoken, in a most emphatic harangue, in which he alluded to these various circumstances, struck into the ground, at my feet, a green-stone adze, saying in their usual metaphor:—'Now that we have for ever launched this land into the sea, we hereby make over to you, as a lasting evidence of its surrender, this adze named "Paewhenua," which we have always highly prized, from having regained it in battle, after it was used by our enemies to kill two of our most celebrated chiefs Te Pehi and Pokaitara. Money vanishes and disappears, but this green-stone will endure as a durable witness of our act, as the land itself which we have now under the shining sun of this day, transferred to you for ever.'

'I alluded to this incident that it may, if necessary, be referred to hereafter, as one evidence of the importance attached by this tribe to the treaty now concluded, and a striking circumstance likely to be long remembered by them.'"

This reminds us of the old custom of handing to the purchaser a turf cut from the land sold, which once prevailed in England.

W. H. Skinner.

[190] The Totara Tree.

According to the tradition, preserved alike by Rarotongan and Maori, the great *Arawa* canoe was built of the wood of a tree called *Totara*. (Query—Is there a tree in Tahiti and Mangareva also of this name?) The word is pure Hindustani. I quote from Captain Mayne Reid's interesting little book "*The Cliff Climbers.*"

The tree known to Anglo-Indian residents of the Himalayan countries as Cedar, is called in Hindustani *Devadara* or *Deodara* (mentioned by Rudyard Kipling in his book titled "*Under the Deodara*"). Dev. or Deo., God; and Dar. or Dara., a tree; *i.e.*, *The Divine Tree.*

It is a true pine, and often reaches the height of 100 feet. The wood of the *Deodara* is excellent for building purposes, and can be readily split into planks by wedges [a valuable consideration when axes and knives were scarce or of inferior quality, and cross-cut saws unknown].

In Hunter's great "Hindustani-English Lexicon" the name *Devadara* or *Deodara* is applied to several hard-wood trees. In Bengal a medicinal tree (*Urarin longifolio*); in the Peninsula (*Erythroxylon sideroxyloides*) a red-wood tree with very hard wood.

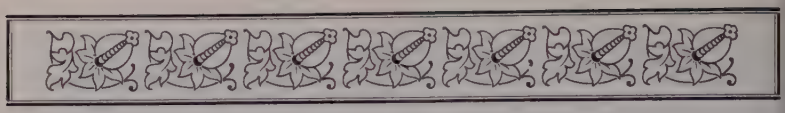
F. W. Christian.

[191] Maui and Hine-nui-te-po.

Mr. W. H. S. Roberts calls attention to an error in Mr. W. Dittmer's recent work entitled "Te Tohunga," a book fully illustrated by many very quaint pictures, drawn, we imagine, to carry out so far as may be, the Maori idea of the manner in which their traditions should be illustrated. The error consists in showing Maui as entering Hine-nui-te-po (emblematical of death) by her mouth. This is contrary to all Maori and other island traditions. Maui attempted to enter Hine-nui-te-po by the way that mankind is born. To depart from this, is to destroy the inner meaning of the Tradition.

A story in "The Red Funnel" Magazine, of September, 1906, has the same error.

EDITOR.



EXCHANGES, ETC.

2186-7 *Journal*—Royal Colonial Institute. Vol. xxxviii, Nos. 7 and 8.
2188 *Report*—Public Library, etc., of Victoria for 1896.
2189 *Bulletin*—Museum of Com. Zoology, Havard College. "The Palolo Worm."
2190 *Nests and Eggs of Australia and Tasmania*—Australian Museum, Sydney.
2191 *Transactions and Proceedings*—New Zealand Institute. Vol. xxxix.
2192-3 *The American Antiquarian.* Vol. xxix., Nos. 5 and 8.
2194 *Records*—Australian Museum. Vol. vi., No. 5.
2195 *Memoirs*—Australian Museum, No. 4.
2196 *Transactions and Proceedings*—The Geographical Society of the Pacific. Vol. iv., Series 2.
2197-2201 *Science of Man.* June to October, 1907.
2202-07 *Na Mata.* June to November, 1907.
2208-9 *Mitteilungen*—Anthropologischen Gesellschaft of Vienna. xxxviii., Nos. 2, 3, 4, 5.
2210-21 *Memorias*—Real Academia de Ciencias y Artes, Barcelona. Vol. vi., Nos. 10 to 21.
2222 *Bijdragen*—Taal, land-en Volkenkunde, Nederlandsch - Inde. Deel lx.
2223 *De Compagnie's Kamer*—Bataviaasch Genootschap.
2224-26 *Notulen, etc.* Deel xlv., Nos. 1 to 4. Bataviaasch Genootschap.
2227 *Rapporten van de Commissie in Nederlandsche-Inde*, 1905-6. Bataviaasch Genootschap.
2228-30 *Tijdschrift voor Indische*—Taal, land-en Volkunkunde. Deel xlix., 3 to 6.
2231 *Nederlandsch sasakschie.* Bataviaasch Genootschap. Deel l., No. 1; Deel lvi., No. 5.
2232 *Annals*—Queensland Museum, No. 7.
2233 *Geographical Journal*—Queensland Branch, R.G.S. of Australasia. Vol. xxii.
2234 *Proceedings*—South Australian Branch, R.G.S. of Australasia. Vol. ix.
2235-40 *The Geographical Journal*—June to November, 1907.
2241-2 *Occasional Papers*—Bernice Pauahi, Bishop Museum. Vol. ii., No. 5, Vol. iii. No. 1.
2243-46 *Proceedings*—Royal Society, Edinburgh. Vol. xxvii., Nos. 1 to 4.
2247-48 *Register*—University of Montana, 1905-6, 1906-7.
2249-50 *Announcements* ,, ,, 1906, 1907.
2251 *President's Report* ,, ,, 1905, 1906.
2252 *Fishes of Montana*—University of Montana.
2253 *Montana Coal and Lignite Deposits*
2254-59 *Revue*—Ecole D'Anthropologie de Paris. May to October, 1907.
2260 *The Pronominal Dual in the Languages of California.* By Roland B. Dixon.
2261 *Journal of the Royal Anthropological Institute of Great Britain.* January to June, 1907.

2262 *Manadsblad, Kungl Vitterhets Historie, etc.*,—Akademens, 1903-1905.
2263 *Archivio, per L'Anthropologia.* Firenze. Vol. xxxvii., No. 1.
2264 *Fornvannen Meddelanden frau K. Vietterhet's Hist., etc.* 1906.
2265 *The Philippine Journal of Science.* Vol. i., No. 10.
2266 *Journal*—American Oriental Society. Vol. xxviii, first half.
2267 *The Religion of the Indians of California*—University of California
2268 *Navaho Myths, etc.* ,, ,,
2269 *The Washo Language of East Central California* ,, ,,
2270 *The Emeryville Shellmounds* ,, ,,
2272 *Shoshonian Dialects of California* ,, ,,
2273 *The Yokuts' Language of South Central California* ,, ,,
2274 *Journal of the Anthropological Institute of Great Britain.* Vol. xxxvi., July to December.
2275 *Twenty-fourth Report*—Bureau of American Ethnology.
2276 *Annual Reports*—Smithsonian Institution, 1905.
2277 *Handbook of American Indians*—Bureau of American Ethnology. Part 1.
2278-82 *La Géographie.* August to December, 1906.
2283-87 ,, ,, January to June, 1907.
2288-89 *Bulletins*—De la Société D'Anthropologie de Paris. Vol. vii., Nos. 3 and 4.

INDEX TO VOL. XVI.

INSETS.